



M A Y

formerly
1944

No. 2.
Vol. 37.

Central-Blatt and
Social Justice

SOCIAL SOCIAL JUSTICE IN JUSTICE REVIEW BE REVIEW

... in this issue:

Foremen Unions and the Labor Movement :- Solidarism and
Rural Life (I) :- An Episode from the History of Co-operation.

OF THE C. C. V. OF A.

Western Badge and Novelty Co.
SAINT PAUL, MINNESOTA
 John A. Lethert, Proprietor,
 Member of C. C. V. of A.
 We make society badges, banners,
 and flags for all of our Catholic
 societies. Catalog on request.

Latin Grammar

Grammar, Vocabularies, and
 Exercises in Preparation for
 the Reading of the
 Missal and Breviary

By
 Cora Carroll Scanlon, A.M.
 Milwaukee State Teachers College
 and
 Charles L. Scanlon, A.M.
 Marquette University
 \$3.00

B. HERDER BOOK CO.

15 and 17 South Broadway
 St. Louis, 2, Mo.



Money to Loan

We make loans on first real estate
 mortgages (no bonds), on security of
 parishes and Catholic institutions in
 Minnesota and adjoining states. Our
 own funds at low interest rates. Lib-
 eral prepayment privileges. No Com-
 mission. Borrower pays only appraisal
 fee and necessary expense of complet-
 ing loan.

Write to:

The CATHOLIC AID ASSOCIATION OF MINNESOTA

J. M. Aretz, Grand President
 Frank Jungbauer, Grand Secretary
 47 West 9th St.
 Box 364, St. Paul, Minn.

PRINTING

BOOK AND COMMERCIAL

Neatly Executed at Reas-
 onable Prices

Estimates on all kinds of printing
 gladly furnished.

Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"
 and "The Bulletin, Official Organ.
 National Catholic Women's Union"

Catholic Knights of St. George



Organized 1881

Provides material protection in sickness and after death and a
 comfortable home in your declining years.

Certificates from \$250.00 to \$2000.00. Optional Sick Benefits from
 \$3.00 to \$9.00 per week.

The Order has been highly approved by members of the Hierarchy
 and our spiritual leaders everywhere. An ideal organization for
 Catholic men from birth to age 60.

Member of the Catholic Central Verein.

Write for information.

JOSEPH J. PORTA
 Supreme Secretary

JOHN EIBECK
 Supreme President

709 BRIGHTON RD., PITTSBURGH, 12, PA.

ANNOUNCING

The 1944 National Convention

Catholic Central Verein of America
 National Catholic Women's Union
 St. Paul, Minnesota
 August 19-22

Plan now to attend this streamlined, wartime, emergency
 convention, of vital importance for the Catholic cause. It will
 be the 89th annual assembly of the CV, the 28th of the NCWU.

Plan also to send qualified delegates to represent your
 society.

The meetings will be devoted to timely questions, with
 special emphasis on the role of Catholics in the peace and the
 post-war.

Obtain your credentials from

General Secretary Albert A. Dobie

28 Tilton St.

New Haven, Conn.

New Leaflet

The Centenary of the Rochdale Pioneers

Commemorating the hundredth year of the co-operative
 movement.

By GEORGE KEEN
 Secretary-Treasurer, Co-operative
 Union of Canada

Copies may be obtained free, for distribution to mem-
 bers of the CV and other interested persons, from

CENTRAL BUREAU, C. C. V. OF A.

3835 Westminster Place

St. Louis, 8, Mo.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein
 of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879.
 Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917,
 authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, 8, Mo.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXVII.

May, 1944

3

No. 2

FOREMEN UNIONS AND THE LABOR MOVEMENT

ORGANIZED foremen breathed easier when the proposed Howard W. Smith Bill to outlaw foremen's unions died in committee in March of last year. The following May, however, foremen unionization suffered a serious setback when the NLRB refused to recognize organizations of foremen as appropriate units for collective bargaining. This ruling, known as the Maryland Drydock Decision, dismissed a petition filed by the CIO Marine and Shipbuilding Workers for certification of a supervisory unit as proper agent for collective bargaining with the Maryland Drydock Company.

NLRB Chairman Harry Millis disagreed with the majority decision of John Houston and Gerald Reilly who voted "no" to the question whether or not foremen unions, or unions of hourly-paid employees that took in foremen, had to be recognized by employers as proteges of the National Labor Relations Act. In the minority report Millis maintained "that supervisors in mass production are a group of employees whose right to organize and bargain collectively under the protection of the act should no more be denied than that of any other group of employees." Specific reference to "supervisors in mass production" was made by Millis because even in the majority decision explicit admission and approval was given to existing collective bargaining contracts affecting foremen, notably in the printing and maritime trades. That foremen are employees within the meaning of the Wagner Act the Board did not deny; the majority opinion maintained, however, that organizations of such supervisory help could not lay claim to sanctuary rights of the NLRA.

This decision sounded off the gun for an out and out drive to stop foreman organization. Organized coal operators, fidgety over the previous (41 NLRB 961) decision which recognized bargaining rights of mine supervisors, saw possibilities. In the previous year they had sat by, legally stymied, while John Lewis altered the UMW constitution to allow entrance of fifty thousand fore-

men into the ranks of the United Mine Workers. Against the advice given in the *Executive's Labor Letter*, warning employers not to attempt union busting, many personnel offices now served notice on organized foremen that the NLRB had prohibited their unionization. Mistakenly they read into the Maryland Drydock Decision legal confirmation to their contention that foremen were the right arm of management, and accordingly management would have to bargain against itself in dealing with organized foremen.

The membership of foremen in unions, and their working under collective contracts are not something new. There are nine unions which admit only supervisory employees, twenty-nine which permit, or require, co-membership of foremen with production workers, thirty-seven which admit only working foremen and minor supervisors. These latter, thirteen affiliated with the AFL, twenty-two (UAW, ACW, USA) with CIO, and two Independents, refuse membership to foremen and general supervisors. Constitutions of the remaining internationals and nationals make no mention of foremen. Some of their locals may include foremen, but in general this group excludes them as a matter of policy. Organizations of workers in mass production industries, such as steel, automobile, electrical manufacturing, rubber, and clothing, exclude foremen and supervisors generally.

Into these mass production industries, where trade and labor unions would not generally admit foremen, had come independent unions intent on organizing foremen during the tight labor situation created by the war. By early 1943 they had become a force to be reckoned with in aircraft, steel, shipbuilding, and automobile industries. After a protest strike over the dismissal of a union supervisor (May, 1942), the Ford Company concluded an agreement with Chapter 1, Foremen's Association of America. Known as the Wage Schedule, this agreement breaks down all supervisory work into six classifications, each

with its special rate of pay. Under NLRB supervision the FAA won an election at Packards, 486-2. At Murray Ecorse, NLRB official ballots were on hand for an election there when the Maryland Drydock Decision was handed down. This reversal by the Board of its former stand upset everything for the FAA. As foremen's unions were now adjudged outside the province of the NLRA, the Board would no longer conduct elections or certify them as proper units for collective bargaining.

The resignation from the Board of William Leiserson and the appointment of John M. Houston, former president of Kansas City's Chamber of Commerce, is given in explanation for the changed stand taken by the NLRB.

Chairman Millis was writing by way of forecast when in his Drydock minority opinion he predicted that the attempt to "frustrate a legitimate desire for self-organization" on the part of foremen would serve only to make them more militant, acutely conscious that they had become "forgotten men."

At the time of the Drydock Decision the FAA had a membership of 12,000, organized into twenty-eight chapters (locals). As of April 1, 1944, Robert H. Keys, president of FAA, could report seventy-nine chapters with a total membership of twenty-two thousand supervisors. Organization has spread beyond the automotive industry area and now reaches into New Jersey and Maryland to the east, and as far west as Iowa.

Keys in 1941 organized a few foremen into a fraternal group at Ford's where he worked as a foreman. There were no plans at that time for a national organization. But foremen had long resented their betwixt-and-between position. Listed as salaried management personnel, they were generally not eligible for overtime, and those on hourly rates frequently took home less pay than production workers under them. Grievances of foremen were handled "at the office" on an individual basis, the foremen receiving the usual assurance that "we will look into the matter."

As to the position taken by dynamic, thirty-two-year-old Keys anent the Drydock opinion: "We've got a lot of plans, some we won't reveal. Those who think we will wilt into a bowling league now that the NLRB said they won't back us up are plain dumb. We'll continue to apply to the War Labor Board to settle disputes in the meantime."

The plans seem to be working. Disputes were plentiful. Contrary to legal advice issued by associations of manufacturers, some firms applied

the old pattern of union-busting tactics, once the Drydock decision was in print. Republic Steel of Cleveland, American Steel Foundries, Soss Mfg. Company, Chrysler, General Motors, Briggs, Packard, and Murray are among the firms charged with discrimination and unfair labor practices by the FAA. Reacting to pressures with the same tactics labor unions employed in pre-Wagner-Law days, the foremen staged brief, effective walk-outs that cut deeply into production.

War production stoppages, however, come within the domain of the War Labor Board which is to conduct public hearings "in labor disputes which may lead to substantial interference with the war effort." In the Republic Steel dispute over accumulated grievances, the foremen had thrown a picket line around a strip mill. About a thousand USA-CIO workers refused to cross the line. Production lagged seriously until the WLB induced foremen and workers to go back to work. Five days later five supervisors were fired, allegedly for organizational activities. Strike notices were posted by the FAA until the regional WLB promised to hear the dispute.

At the subsequent hearing, management made the point at law that the War Labor Board was incompetent legally to hear the case both by reason of the Smith-Connally Act and by Executive Order 9017. Only such cases might be heard by the WLB, the corporation lawyers argued, as fell within the jurisdiction of the National Labor Relations Act. The foremen insisted that the WLB, irrespective of the NLRB Drydock decision, had been set up to take cognizance of any labor disputes which interfered substantially with war production. In dismissing the case the WLB concurred in the opinion of the employers that foremen, being agents of management, must settle their own private disputes without benefit of the WLB. In subsequent hearings before regional boards of the WLB, and finally, on January 6, 1944, before the National War Labor Board in Washington, it became evident that the WLB is stalemated on this question of labor disputes involving the FAA. Since the NLRB had dismissed the foremen's case, the WLB is faced by the legal problem of jurisdiction competence. (As of April 4th no decision or opinion had been handed down by the NWLB.)

Finally in February the NLRB at Washington felt obliged to take under advisement again the question of foremen under the Wagner Law. The Detroit regional board had dismissed the charges of unfair labor practices leveled against Republic

Steel and the Soss Mfg. Company, accused by FAA of firing supervisors who had engaged in union activities. However, evidence advanced by FAA, indicating that employers were using the Maryland Drydock Decision for distorted purposes, induced the National Board to review its stand regarding foremen's unions. The immediate problem posed concerns the discrimination and firings which the unions contend have resulted from the Drydock ruling. Eight cases of unfair labor practice have been filed with regional offices of the NLRB, while a reported forty-five more cases remain to be filed.

Though this immediate question directly concerns the Unfair Labor Practices Division, it is generally conceded by both unions and employers that if the Board is to justify its handling of unfair practice charges it will entail a reversal of its Drydock decision. It would seem to be legally untenable for the Board to entertain charges of unfair labor practice advanced by the very group of employees which it refused to certify as a suitable unit for collective bargaining under the Wagner Act. It is understood that John Houston leans more towards the Millis view, but that he dis-favors any foremen unionization except by independent foremen organizations. (So the matter stands as of April 4, 1944.)

To judge by the interest given the February NLRB hearings by both labor and management, the foremen controversy bespeaks an industrial problem of grave importance. The Chamber of Commerce, National Association of Manufacturers, The Southern Coal Producers Association (represented by W. A. Crèveling, R.S. Smethurst, and Senator E. R. Burke, respectively), plus ten other large firms and employer associations were on hand to offer statements at the February 15th Board hearing. For foremen six able representatives took the floor in behalf of the FAA, UMW, and numerous affiliates of the AFL and the CIO directly affected by the supervisor issue.

Management arguments stress the point that foremen are the "right arm of management." To allow them to organize for collective bargaining would be to turn management against itself. They would be sitting on both sides of the bargaining table. In opposition to the labor argument that foremen are management's pawns and do not really manage, the coal operators advanced instances where underground foremen do actually settle grievances; A. E. Meder of the Michigan Manufacturers Association maintained that seventy per cent of grievances were handled by the

foremen directly. To this Chairman Millis replied that it is not the number of fish, but their size, that counts. Nicholas Kelly of Chrysler's protested: "We don't want foremen in the CIO because it would give us an unfair advantage. And even if this were not so, it would put unions on both sides of the collective bargaining table."

Keys of FAA insisted that the Board is trying to contravene the law of the land by attempting to deny legal protection for self organization to two million foremen in the country. Foremen have the same need for unionization as do other workers in industry. The Board was advised that employers were pressuring foremen to drop from unions under threat of dismissal, cancellation of draft deferments, and by paternalistic inducements to convert foremen unions into anti-labor company associations. As to sitting on both sides of the bargaining table, union representatives maintained that no foreman ever did sit on any side of a bargaining table, but were merely "buffers" for management. Admitting that in the present pattern of grievance procedure the first step began with the aggrieved employee and the foreman, the unions felt that there was nothing immutable about such a system, and that new techniques in grievance machinery could be developed. Finally, if foremen were part of management, why did not management allow foremen to exercise their natural right to form associations the same as employers with their NAM and other employer associations?

The latest advice sent out by employer associations to personnel offices is that management use the old paternalistic techniques: make foremen think they are part of management, make them "management-minded." Perhaps bonus them into that attitude. Only when foremen unions lack the wherewithal to feed on will their movement starve.

Raymond Moley, at the time of the proposed Smith Bill to outlaw unionization by foremen, struck the basic chord of management opposition when he wrote: "It is the same question raised two years ago by Philip Murray's 'CIO Defense Plan' . . . The ultimate result of the NLRB policy (at that time to recognize foremen's unions) will be to freeze top management in helpless isolation. This is worse than socialism; it is chaos, for the regime thus created will have no heads at all . . ." This ultra-solemn pontification was an after-thought with C. E. Wilson of General Motors who pointed out that "since the foreman exercises managerial authority, he must be solely and ex-

clusively responsible to higher management . . . With a union of foremen having supervision of union workmen, we could no longer permit the foremen to receive and act on grievances for the management, since it would mean that the unions had taken over both sides of the bargaining table . . ."

What management sees as radically fearsome in foreman unionization is the contingency of management-labor collaboration. It was precisely that element in the CIO Defense Plan of 1940 (the Murray Industry Council Plan applied to the defense program) that so frightened management. To top management, foremen assume the guise of front line troops for management. They act as buffers; toe to toe they slug it out for management *against* labor. In the management's opinion a continuous battle rolls along between capital and labor. This fixation regarding capital-labor opposition colors so much of management's views on all issues, as it generally warps also the policies of short-sighted labor leaders. Thus again when the CIO, and also AFL this time, demanded that labor be given "effective representation" in putting the Baruch Post War Plan into effect, big business was shocked. Like the previous Defense Plan, this, too, was an attempt to use war pressures to force through the Industry Council Plan . . . a form of co-management, with labor possessing voice along with capital-management.

As Pope Pius XI insisted, mass production of itself need not create "two classes . . . two camps . . . with contradictory interests." Collective bargaining was a climax, not the ultimate goal, of labor's long climb from individualism and isolation to partial collective security. By its name collective bargaining implies contractual relationships between free agents. It means two-sidedness, bi-lateralness. Notice, though, it still posits two opposing classes, two camps, capital and labor as contracting parties. Capital wants to produce cheapest and sell dearest; labor wants to earn highest and buy lowest. Both have like-interests, profits; the attitudes of capital and labor remain disassociative and unharmonious.

What Pius XI calls for in his institutional approach to socio-economic reform concerns primarily this problem of artificial cleavage between classes in our economy. Modern capitalistic economy, as a system and institution, is organized internally for battle and haggling between hirers and the hired, Pius complains. Our economic system needs a new form, a radical change in its

juridic and institutional elements. Digging deep to the nature, the bedrock, of national economy, he shows that production and distribution of goods are a functional operation of a common-interest group for society at large. Two bases he establishes as the common ground for unity between capital and labor: the common function of a vocational group to furnish a certain service, and the common purpose tying all vocational groups in their service of the common good.¹⁾ Only on this common ground can society erect the tripartite economic associations which are to constitute the structural units for Economic Democracy. These tripartite vocational groups (the industry councils of Murray's plan) shall represent management, workers, and society, proxied by Government) in the basic industries and professions of the country.

In the long view, therefore, the unionization of foremen appears to be highly significant. By removing the buffer will it not introduce more direct interaction between labor and management? Leo and Pius both urged organization as a necessary premise to the recognition of workers' natural rights; collective bargaining has done much to further such recognition, but only twenty-five percent of American workers enjoy the benefits of collective bargaining. If those who oppose foremen unionization are proved only partially correct, then it is to be hoped that with the recognition of supervisory unions in mass production industry our economy will have made a decided advance toward what Pius XI considers "more advisable in the present condition of human society . . . that the wage-contract be somewhat modified by a partnership-contract . . ." so that "workers and other employees thus become sharers in ownership or management, or participate in some fashion in the profits received."²⁾

As an economic fact the unionization of foremen does seem to present another step in the humanly wrought evolution toward Economic Democracy.³⁾

ROBERT WILKEN, O.F.M.

Duns Scotus College
Detroit, Mich.

1) *Quadragesimo Anno*, par. 82-85.

2) *Ibid.*, par. 65.

3) As an indication of the manifest importance of the problem of foremen's unions, the American Management Association production conference, conducted April 19-20 in Chicago, devoted an entire afternoon to "The War's Effect on Foremen Trends." Addresses were presented dealing with "The Foremen's Union Movement," "Survey of Foremen Attitudes," "Foremen's Status in Management," and "Incentives for Foremen and Indirect Workers."

SOLIDARISM AND RURAL LIFE

I.

TO older readers of this monthly (under its former title) mention of the term solidarism no doubt recalls the names of Fr. Henry Pesch, S.J., and Fr. William Engelen, S.J., both of whom dedicated so much of their energy to the promulgation of this socio-economic doctrine founded on scholastic philosophy and Christian ethics. Unfortunately, after the passing away of those two distinguished men in successive decades their work was carried on by too few. The name of solidarism is rarely heard today, the messages of its propounders are not inscribed in the minds of men, but are hidden in closed volumes on dusty shelves.

At this particular time when so many are convinced that totalitarianism as well as liberalism must be eliminated, that the war will be won only if the succeeding peace gives the world a workable philosophy and a socio-economic system, it seems imperative that we bring back this doctrine of solidarism which co-ordinates much of the hitherto vague social planning, which extracts the good and rejects the evil of both extreme views of society, and which alone makes practicable the teachings of a Christian social order.

I have no intention at present of reviewing all the moral and philosophic principles on which solidarism is based: not only has that been already done by Fr. Pesch himself, and by Fr. Engelen and Dr. Franz Mueller in these columns, but because at present there is an excess of theorizing whereas many people wish to know the applicability of those theories. Consequently I shall confine myself to a very brief view of the philosophic justification of solidarism, and then apply its principles to actual life so far as is possible through the public word. And since rural life is the heart of a nation, rural life will receive first attention.

Before bringing solidarism into the rural home, however, it is best to clarify some notions which are often expressed but too seldom understood. Liberalism emphasizes the independence of the individual. It considers society merely the result of a social contract between naturally free individuals, hence to be used or not used according to the desire and pleasure of the individual. Its fruits today are the excesses of capitalism and the paradox of poverty in the world of plenty, our rugged individualism with its socio-economic royalists and slaves.

Totalitarianism emphasizes the opposite extreme, it overstresses society to the detriment of the individual. All the individual has he received from, therefore owes to society; his very reason for existence, his *Seinszweck*, is the development and progression of society. Consequently the individual has nothing he can call his own, not even his life, for all is absorbed into the life of society. The resulting abuse of the individual by society, and rejection by the individual of the responsibility for his own actions is patent in those nations where totalitarianism obtains.

Finally solidarism, as its very name implies (Latin *solidus* and German *fest gefügt*), includes both society and the individual in a harmony of emphases. The individual has been vested by God with personal freedom. By reason of his immortal soul he is a self-purpose which no demands of society can destroy. At the same time, however, the very nature of man is social. By nature he depends on society, without society he could not long endure, his rights and duties are exercised in society. Since this need of society is natural, then society itself must be natural with its own rights and duties. Solidarism calls for harmony between the rights and duties of the individual and those of society. Briefly the rights and duties of the individual pertain to his twofold purpose of his soul's salvation and the material needs and comforts whereby he can work for that salvation. Those of society, since it exists for its composing elements, likewise pertain to its purpose, namely the protection and encouragement of the individuals' attainment of their own end. (Whether society has a second, proper end has not fully been determined by philosophers, and would seem to look more to theology and the doctrine of the Mystical Body of Christ. We choose at present not to examine that highly controversial point.) It will be seen that solidarism is the middle road between two extremes: however it is well to keep in mind that it is in the middle because it is right, and not right because it is in the middle. The thesis of solidarism finds axiomatic expression in the words: "All for one, and one for all!" We do well to quote here the words of Dr. Joseph Oberhauser relative to the comprehension of solidarism:¹⁾

¹⁾ Oberhauser, Joseph. *Das christliche Prinzip der Solidarität und die Genossenschaftsbewegung des Mittelstandes*, Paderborn, 1910, p. 40.

In solidarity there are united and unified love of self, love of one's neighbor, and consideration for society in general, or an individualistic, an altruistic, a universalistic tendency. This threefold fundamental element is included in the concept of solidarity conceived as the interchanging harmony of these three interests.

We are just about ready to apply this system, but there is one thing more which must be kept clearly in mind. Extremes can almost forget about balanced judgment: the mean cannot. Liberalism and totalitarianism adopt a weighted slogan "all for me!" or "all for the State!," and drive forward unhesitatingly toward their goals; solidarism follows a balanced slogan, and must consider all circumstances on each occasion before determining a mode of action. Solidarism therefore does not allow a specific blueprint when treated in general; it must be primarily a social attitude, *Gemeingesinnung*, which is a constant, not merely incipient guide of action. Yes, it definitely has a system—social, economic, political—but the application of the system in specific instances must be determined by the attitude as applied in those instances.

So far we have been abstract. That was to orientate our minds to the spirit of solidarism. Now let us turn to its concrete application. We turn first to the land, to life in the country. For rural life is both least complex and hence most fit for examination, and most important in social structure and hence most worthy of our deliberation. Working from the unit to the composite, we find that our first goal is the solidaric individual, then the family, community, nation, and finally a solidaric world society. The inherent dependence of one and each of these grades on the other must be apparent. The individual could not be of constantly solidaric attitude without society's co-operation—unless he were some extraordinary type of saint. Just as plainly no family could maintain a solidaric mentality and mode of action toward others unless that mentality was shared. Communities of families cannot be expected to make the sacrifices solidarism demands of them if the nation's lack of solidarism bars its benefits. Finally no country will be solidaric when sister nations are committed imperialists or isolationists. Conversely, however, the larger community cannot *become* solidaric if its individual components do not show the way. Consequently there must be a consistent growth from the bottom up, from individual families to the whole world. The start must be made by individuals now. The rural family is an excellent starting line.

What would be our idea of a solidaric family on the farm? First, a few notes entirely in consonance with it. Man by reason of his fallen nature has a tendency toward inordinate selfishness. But the atmosphere of our life has been so poisoned by liberalistic individualism that the selfish tendency has been immoderately fortified. The prevailing interest of a child reared in a liberalistic civilization is that of self-sufficiency, satisfaction, gain. I think we can recall from our own lives that private interests have been consistently dominant, except of course when some community drive or patriotic spirit aroused some real selflessness. Whether they are explicitly enunciated or not, are not the following the abiding questions of our life: how am *I* going to be happy? how am *I* going to make myself wealthy? how am *I* going to get the most out of life? if at all religious, how am *I* going to save *my* soul?

Totalitarian civilizations merely emphasize the other extreme. Mere reference to the fact that the youth is always the first goal of totalitarian leaders should make it clear that a mentality and attitude are developed in the young. If we wish to reform our social life, we must go to the source of formation. If we do we shall be within the precincts of the family.

Now in the rural home, if solidaric, we would find that mother and father, imbued with a conviction of their contribution to society as well as their need of society, instill into the child almost from weaning days the solidaric principles of personal rights and duties together with society's rights and duties. No, the words principles, rights, duties or society the child might never hear for years, but he will be living them withal: his mother and father have prerogatives which they never lose; his brothers and sisters have a right to his love and help, he has a right to theirs. When he helps for the first time with the poultry, the weeding, actual farming, not merely his personal achievement is acclaimed, but the fact also that he is taking his position as a help to society—both the family and the outside world.

As he advances in school, play, comradeship, he develops a sense of values in accordance with solidaristic principles. Personal liking or a desire to do otherwise does not decide his attendance at school: his duty to society as well as his personal rights find in school a necessary, even though boring, means to his purpose in life. Likewise the parents see to it that personal greed does not prevent their child from obtaining the schooling to

which he has a right. Nor do they deny him his opportunity to play, another of the youth's rights. But neither is the youth so selfish that he wants all play: he has a right to some play, he has a duty to help his family in their work. In a recent survey it was reported that several farm children were disgusted with their lot because they had to work so much and play so little. See how a common solidaric attitude on the part of parents and children would alleviate the difficulty. Even if it meant more work for the former, they would recognize the right of the child to some play; even if it meant some sacrifice on the part of the child he would recognize his duty toward the parents' claim on his co-operation.

As he advances to manhood he considers not merely the allurements of the city: glamor, money, excitement; but he considers the lot of those he would thus leave behind, he considers the lot of his family to be. With the realization that life on the land is usually more secure, more wholesome, more beneficial to himself, his family, his community, he sacrifices the superficial attraction of the city and assumes the burdens and happiness of a farm home of his own to rear his own children in a happily "solid life."²) He does not forego striving to better his material condition, but material prosperity is seen merely as an aid, as a means to acquire a more abundant life for himself as well as others, as something over which to exercise his stewardship of God's creation.

One other outgrowth of liberalism has weakened family solidarity. The doctrine of individual liberty, of equal rights under unity is the

basis of much disrespect for parents, much of the feminine mentality which culminates in divorce. Because the child attains the use of reason, or attends his first dance, or carries money in his pocket for the first time is no signal whatever that he assumes equal rights with his parents. Why the very essence of family unity connotes a diversity of complementary units. The father and mother have specific rights and duties as parents just as the children have the rights and duties accruing to their own functions as children. The same holds for husband-wife relations. Because both are equal in God's sight as human beings does not change their diversity in functions, rights and duties. That the woman votes, is active in social organization, should in no way alter their respective positions toward each other. God made the father head of the family, the mother is its heart. Nature has fitted them for their respective posts; historical anthropology as well as current society has proved the superior efficiency of this arrangement, as well as the deficiency of other systems. When women try to wear the trousers, the solidaric harmony of family relations is ruined. Divorce rates, late marriages and childless marriages prove our contention. Solidarity maintains proper rights and duties according to function, not equality despite function. It takes a father to be a father, a mother to be a mother, children to be children. That is what we would find in our typical solidaric rural family.

(To be concluded)

JOSEPH B. SCHUYLER, S.J.
St. Louis, Mo.

AN EPISODE FROM THE HISTORY OF CO-OPERATION

CO-OPERATION is not at all of recent origin in our country. Consumers co-operation was first tried a hundred years ago. After 1870 a large number of co-operative elevators, creameries and cheese factories were founded in rural America. With one such venture the writer was personally connected from its very beginning.

²) I do not wish to be misunderstood in this reference to the farmer and the city. I realize many come to the city for excellent, sometimes necessary reasons which are completely unselfish. I refer to the normal man who can control his condition, or who has not a specific avocation to a city profession.

In 1897 I taught the parochial school at Victoria, Minn., my home parish, where I had been raised and where I lived until I was thirty years of age. Every parishioner was a farmer. In addition to the Catholic parish there was a congregation of Moravians, or *Herrenbuter*, as we call them in German. These two groups of people had little in common, except mutual distrust and suspicion. Economically they were all in the same boat, most of the farmers carrying a heavy debt on which they paid 8 to 10 percent interest. Grain yields were diminishing but wheat never-

theless brought only 45 cents the bushel, hogs 3 cents per cwt. and fat cattle about the same. Every farmer had a few cows and all of them produced butter for the market. The price varied from 3 to 10 cents per pound, according to color, flavor and odor! Some farmers delivered whole milk to a private creamery and received as high as 40 cents per cwt.

One day some of the pupils in my school spoke about a man who was canvassing the community selling shares in a proposed creamery to be established in Victoria. A few farmers had already signed at \$100 a share. This information aroused my interest and caused me to take action, with the intention of protecting these farmers against the loss of hard earned or even borrowed money. I dismissed school for the afternoon and told the children to ask their fathers to attend a meeting in the school house that same evening. Their curiosity having been aroused, almost all of the men of the parish attended. Having inquired who the man canvassing the community was, I became convinced that he was the same schemer who had recently operated in another County. Addressing the people present I suggested to them that, should they want a creamery, they themselves could build and operate it. "Where will we get the money?" they asked. "What do we know about running a business?" Such were some of the questions they put to me. I replied, "Where there is a will there is a way. Let us call in our Moravian neighbors and let's have another meeting next week."

The day and hour for this meeting was determined on and in the meanwhile I wrote to the State College of Agriculture for information regarding the method to be observed in organizing and operating a co-operative creamery, and what legal measures were to be adopted by us. The answer came back that no law governing co-operatives existed and that if we did not care to carry on as a partnership it would be necessary to form a corporation. However, Dr. Haecker, at that time professor of animal husbandry in the University, supplied a pointer which proved of great value. He said the most important factor for the successful operation of a creamery was a steady supply of milk, and if we could not depend at least on 500 milking cows at all times the creamery would prove a failure.

The second meeting was attended by a goodly number of our Moravian neighbors, and to the surprise of most of us, they manifested great interest in the undertaking and expressed their will-

ingness to co-operate. A committee was selected on this occasion and entrusted with the task of taking a census of available milk cows and to ascertain the reaction of all of the farmers to our plans. A second committee was instructed to ascertain the cost of a building of humble dimensions and of the necessary equipment. They reported that \$3,000 would suffice. The local postmaster, a Baptist, donated the building site. At the third meeting 65 farmers, the owners of 550 cows, unanimously voted to organize a co-operative for the purpose discussed in previous meetings. Temporary officers were elected, and even then the question arose once more, "Where is the money to come from?" So much was certain, the members of the newly organized association did not wish to inaugurate a stock company nor were they willing to sign a joint note. But they expressed their willingness to risk in the undertaking one dollar per cow. In this manner \$550 was raised. But what of the balance, \$2,500, where was this money to come from?

At this juncture one of our Catholic men arose and said: "My credit at the bank is good for \$500; if four other farmers with the same credit rating will join me, we will borrow the money on a joint note." Two Catholics and two Moravians agreed to accept the financial risk with the proponent. Their unselfish action prompted still another farmer to move that the teacher should draw up an agreement to be signed by all of the members, agreeing that the title in the creamery should be vested in these five men until the debt had been paid in full from a sinking fund of two cents per pound of butter manufactured. This proposition was adopted and carried out. Within a few months milk was being delivered to the creamery and the undertaking flourished. Let me add that the \$550 previously referred to was the only money the farmers took out of their pockets to build, expand, improve and rebuild the present plant, valued at \$50,000.

During the first year of its existence the creamery paid out to farmers about \$14,000; at present \$200,000 annually is distributed in the shape of milk checks. A beautiful village has grown up around this plant; every type of business is represented in the community. The farmers are prosperous and happy. There are fine schools, Catholic and public. The Moravians have built a home for the aged and throughout the people co-operate in many other ways to the benefit of the public weal. Best of all, there now exists among Catholics, Moravians, Baptists and Lutherans that

neighborliness and confidence which is so necessary for a healthy community life. When I commented on this fact in a conversation with a Lutheran friend in Victoria, he coolly said: "The cows did it."

Not quite so. The cows were no innovation in this community. It was the aroused spirit of mutual aid, natural to man, that brought about the fortunate change. These farmers, all of them

Christians, were reminded by their common need of the possibility to co-operate one with the other and to promote thereby the welfare of individuals as well as of the community. They were successful, because they were born co-operators, so to say, men imbued with the conviction that their neighbor is indeed their brother.

J. M. ARETZ
St. Paul

Warder's Review

Dikes Long Famous

THE Divine Comedy was written early in the fourteenth century. Even then, as the late Professor Georg Grupp points out, "the North Germanic dikes were so famous that Dante speaks of them and compares them to the Italian earthworks along the banks of rivers."¹)

It is in canto fifteen of the *Inferno* the great exile is reminded of banks such

"As the Flemings between Wissant and Bruges
dreading the flood that rushes towards them,
make their bulwark to repel the sea."²)

Dante also mentions the levees the Paduans threw up along the Brenta, "to defend their villages and castles ere Chiarentane feels the heat," which means before the melting of the snow in the Carnic Alps.

Accomplished without the aid of power-driven machinery, the construction of dikes, which girded the shores from Flanders to Denmark, was indeed an enterprise worthy of mention in "the sacred poem

to which both heaven and earth have set hand."³)

The Fetish of State Education

ANTICIPATING a "great ideological battle" during the deliberations by the British Parliament over the new Education Bill, the *London Statist* voiced a warning against deluding the public, whose tax burden would be largely increased with no assurance that any commensurate benefit will result from it. Among the editorial comments the following is especially significant and of general interest:

"The masses of the people since 1870 have tended

¹) Kulturgeschichte des Mittelalters. Paderborn, 1912, vol. 3, p. 90.

²) La Divina Commedia. *Inferno*. Transl. by J. A. Carlyle. London, 1933, p. 158.

³) Ibid., *Paradiso*, p. 303.

to make a fetish of State education while refusing either to take full advantage of it when young or to retain its gifts much after school-leaving age. Any employer of labor, particularly of clerical labor, could testify to the disappointing results from State education. Any schoolmaster could testify to the small proportion of his pupils whose talents warrant an extension of a year or more of school life at the public expense . . . To pander to the mass electorate by squandering its money on a mere fetish worship will not compensate commerce and industry for a flow of slightly older recruits no better equipped and no more mentally capable of retaining and applying their scholastic training than were the normal entrants of a year younger."

While this eminent British journal of finance and trade considered it entirely within its province to express doubts regarding the economic justification of the proposed outlays, it could not, "unfortunately," concern itself with other aspects of the education bill. "It is not the peculiar province of *The Statist* to discuss the ill-treatment of religious or sectional minorities or the danger of stereotyping the citizenry by passing every 'little boy and girl that is born into this world alive' through the same kind of pedagogic mill."

Miners Win Notable Case

PORTAL to portal time allowance was said by us in the December issue of this journal to be a just demand on the part of the Pennsylvania coal miners, whose cause we espoused when public opinion quite generally opposed them on account of the strike they had inaugurated.

According to a decision of the United States Supreme Court, written by Justice Murphy and concurred in by six of the eight other members of that tribunal, travel time underground in the mine is part of the miner's day's work. Having first analyzed the sections of the Fair Labor Standards Act applicable to travel time, the Court continues:

"Viewing the facts of this case as found by both courts below in the light of the foregoing considerations, we are unwilling to conclude that the underground travel in petitioners' iron ore mines cannot be

construed as work or employment within the meaning of the Act. The exacting and dangerous condition in the mine shafts, stands as mute, unanswerable proof that the journey from and to the portals involves continuous physical and mental exertion as well as hazards to life and limb. And this compulsory travel occurs entirely on petitioners' property and is at all times under their strict control and supervision."

In addition the decision points to the fact that: "Such travel, furthermore, is not primarily undertaken for the convenience of the miners and bears no relation whatever to their needs or to the distance between their homes and the mines. Rather the travel time is spent for the benefit of petitioners and the iron ore mining operations."

In the article referred to we also pointed out that in medieval days travel in the mines was considered part of the working day and to be paid for. So it is belated justice has now been granted the miners of our country.

Social Insurance Merely a Palliative

WHEN, about sixty years ago, social insurance, made compulsory by the State, obtained to favor in European countries, representatives of the Christian social school of thought opposed such measures in principle, while admitting the existence of conditions which made palliatives of this kind necessary. These were not, so they contended, to prejudice the genuine reforms contemplated.

Karl von Vogelsang, one of the distinguished leaders of Christian social reform, emphasized this view repeatedly. "We consider sickness-, invalid-, accident- and old age insurance, which treat workmen as a separate class, merely more or less useful institutions designed to meet the existing widespread want. Their usefulness will increase to the extent of their promoting what is really contemplated and preparing the way for the corporative organization of labor, its stable organic union with an enterprise."¹)

Or as he expresses it in another place, these innovations should possess a twofold character: "they must satisfy the needs of the present transitory period but they must not do harm to what is needful for the reorganized society contemplated."

Unfortunately this sound viewpoint has been lost sight of by all too many Catholic sociologists and would-be reformers. It is with more than ordinary satisfaction we record, therefore, the attitude adopted by Professor Tierney in Eire's

Seanad, when the Government's Children's Allowance Bill was debated. He said that, on looking into the matter in detail, he found that the principles of the Bill were entirely contrary to Catholic teaching on social policy. Palliative measures of that kind, Professor Tierney continued, involve considerable extension of the domain of the State into the domain of the family.

Catholic social doctrine on this question is, he pointed out, the ideal of a system under which every worker would get a living wage to support himself and his family in reasonable comfort. Anything short of that is a departure from Catholic and Christian social ideas.

Assuredly, this is a sound opinion. But our opportunists will not, we believe, fancy the distinguished Irishman's statement which agrees so well with Vogelsang's view expressed years ago. What is today called Social Security must end in putting all citizens into an economic strait-jacket, adjusted by the State. The purpose of all social reforms should be aimed at reorganization of society in accordance with its organic nature and the fundamental principle *suum cuique*.

A New Menace

IT appears permissible to call attention at this time to the opinion on the shortcomings of the party system expressed by a Southerner a hundred years ago. Writing to R. M. T. Hunter from Loretto, Va., on January 12, 1841, James M. Garnett, having thanked the former for a pamphlet by a "Kentucky Democrat," sent him, continues:

"It is well written, and displays considerable ability. But, if he imagines, as he seems to do, that the diabolical party spirit, which has so long been distracting our country, can be cured, even much mitigated, merely by his new mode of choosing the President and Vice-President of the United States, he greatly deceives himself."¹)

The author of the statement considered "the disease too deeply rooted," and that it fostered "too many of our worst passions, to admit of any other radical cure, than the moral and religious education of our whole people, a circumstance about as likely to occur, as that two Sundays should come together." Garnett's pessimism was due in part to his recollection of much talk about reforms, "when Mr. Jefferson was first elected." "But," he continues, "no sooner did he and his friends get well fixed in their seats, than talk all died away; and in a few months, ceased altogether."

¹) Annual Report of the American Historical Association for the year 1916. Vol. II, Correspondence of Robert M. T. Hunter, 1826-1876. Wash., 1918, p. 36.

¹) Die sozialen Lehren, etc. St. Pölten, 1894, p. 461n.

er. Heaven grant that the same game may not be played again."

Alas, the writer's hope has been shattered repeatedly, and party politics are what they always have been, and it is to be feared that matters will become worse instead of better. When an organization such as the CIO decides to raise a large fund, which is to be spent for political purposes, the outlook appears threatening. It is true, the Connally-Smith Act, adopted last summer, is intended to prevent labor organizations from contributing to party funds. It appears, however, that the labor union's legal advisers contend the Act merely prevents an organization from granting contributions direct to political parties or committees. It does not, so they say, hinder it from spending its own money for the promotion of candidates endorsed by Labor. Even in that case there is danger of serious abuse.

Portents

CATHOLICS have every reason to consider with suspicion the ideas and intentions of a new generation of the American intelligentsia. Its members possess the audacity which has always characterized revolutionary innovators, while their doctrines dazzle those unaware of their incompatibility with human nature, reason and the experiences of history. The confusion of a political, social and economic kind which has prevailed continuously since 1918 has made of the mind of many a plowed and harrowed field, into which "the enemy," spoken of in the Gospel, plants his evil seed. Both the Reformation and the Great French Revolution had for one of their roots discontent with social and economic conditions. The heresiarchs found an excited generation ready for revolutionary changes.

In the *Nation* of March 20th, 1929, Heywood Broun stated: "If it were possible to wipe out dogmatic religion by pressing a button, I would hold my finger upon the bell with all the fidelity of the small boy who blocked the ocean from sneaking through on Holland." To which statement the at the time influential columnist added the assertion: "Organized Christianity makes personal liberty impossible, mars education, and supports the utter brutalities of our prison system."¹ What is here declared by a man who later received the Grace of conversion is the common belief of our intellectuals, whose influence is making itself felt in education and the press, in liter-

ature and in art. And with the Heywood Broun of 1929 they believe: "At the present time any liberal or radical movement in America *must be anti-clerical*" (italics ours). With him they also contend: "Freedom in America cannot be won until there is a great diminution in the power of organized religion all along the line."²)

In *A rebours* Joris Charles Huysmans, who was spared to do what was denied Broun, to defend religion and the Church, speaks of infidel doctrinaires as "those men who demand for themselves all liberties, to be able to suppress the opinions of all others." Hence the inevitability of a clash which we are bound to experience according to present signs.

Contemporary Opinion

HENRY NEVILLE, the seventeenth century pamphleteer who translated Machiavelli into English, wrote that "whosoever sets himself to study Politicks must do it by reading History." Our present troubles are largely due to neglect of his admonition. English and American political thought between the wars was predominantly purposive; when the facts of history conflict with the purpose, the facts were treated as irrelevant. Reaction against such childishness is now inevitable, but its course will need watching.

WILLOUGHBY DEWAR

Trade unions have existed for over a hundred years. Libraries of books have been written about them. Unions today employ high-priced lawyers, economists, statisticians and researchers to advise them. But trade unions are without any doctrine of the Just Wage and they do not try to reach any such doctrine, any more than business concerns bother themselves with any theory of the Just Price. Trade unions and business concerns are content to go after the highest wages and the highest prices they can get.

Trade unions as they now exist are part of the capitalistic system and they go along with that system in its booms and slumps. If we want some other system we must have some doctrine and policy other than demanding all that we think we can get for our labor or our goods.

HENRY SOMERVILLE, M.A.
The Canadian Register

¹) "It Seems to Heywood Broun." Loc. cit., p. 337.

²) Ibid.

The question is: how, without impairing the power of the National Government to achieve all national purposes promptly and effectively, can the essential public services be rendered on a national scale without undue waste, and in such a way as to preserve the advantages of State and local self-government.

WILLIAM ANDERSON

Borgese (in his book, "Common Cause") denounces all privileges. Yet he seems to have faith in the privilege of mass or might. He thinks in terms of "the Big Two," which he calls the Britannistic world—mostly American—and Soviet Russia. This is a relapse into the "realism" of power. Power, he knows, is transient. Tomorrow Japan's dream might come true: Pan-Asia united against the White Man. Who appointed the Big Two trustees for mankind? Trusteeship is another word for hegemony, the white man's burden.

PROFESSOR ALBERT GUERARD

One of the appalling discoveries of anyone returning from abroad nowadays is how much time people here spend reading newspapers and how little they understand. No nation is more abundantly supplied with information, nowhere does the level of accurate reporting approach our own, and only in the most benighted lands is there more widespread confusion about meanings. The explanation perhaps lies in a slight rewording of an epigram of Henry Adams—"Nothing in journalism is so astonishing as the amount of ignorance it collects in inert facts."

EDGAR SNOW

The Nation

Oil is a great social and economic force. It can be made to serve as a catalytic agent for the progress of human society. It holds the key to a development of automotive transportation which may destroy the barriers to neighborliness among the peoples of the world. It promises to facilitate an industrial development which will make the well-being of the common man more than an empty phrase.

An oil war does not need to follow this war. To prevent such a catastrophe, however, effort will be required, organization will be needed, and policy must be consciously evolved.

JOSEPH E. POGUE¹⁾

¹⁾ Must An Oil War Follow this War? *The Atlantic Monthly*, March, 1944, p. 47.

Fragments

THE force of might, writes Msgr. Donald A. MacLean, of the Catholic University at Washington, can never construct a Christian New World Order. It is with the power of reason and not with that of arms that truth, justice, charity, liberty and welfare of man progress.

Modern society, says D. G. P. in *Christendom* (Anglican), is frustrating woman in the depths of her being. She is nearer to nature and more dependent upon it for real satisfaction than the male, so that her frustration is more complete and the breakdown more far-reaching in her case than in his.

Archbishop Gröber, of Freiburg, Baden, in this year's Lenten Pastoral attacked the nationalism and *Herrenvolk* concept of National Socialism: "The thesis that man is on earth only to serve his nation is tantamount to atheism. These atheists wish to start a new civilization rooted in the realm of the beast. The *Herrenmensch* thus created is but a beast rearing on its hind legs and dressed fashionably—a blond beast, no less, no more."

Among other things Dr. I. Richmond Wheeler, M.Sc., told the Political Study Group of the Royal Empire Society: "Armaments, wages, profits, even battles and bombings, matter less in the long run than the babies—black, brown, white or yellow—whose lullabies sound without ceasing round the world."

Meminisse juvabit! In 1942, Michael Straight acted as toastmaster at a dinner attended by "inner circle New Dealers," whom the *New Republic's* Washington correspondent told: "The New Deal is more dynamic than Fascism, and more revolutionary than Communism."

It was in 1903 Professor Graham Brooks wrote: "If we may believe so acute and competent a scholar as Eduard Dacey of Oxford, 'Liberalism' is a thing of the past and Socialism a fatality of the future."—We have lived to see the truth of this opinion.

Without wishing to be sensational, so states a writer discussing public debt, it does no harm to remember that every civilization of which we know anything perished through economic strain.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Resurrect the Law of Nations

NO one but sees how difficult it will be in the post-war period to reorganize international life so that it will function smoothly and peacefully. The many post-war plans that are being proposed show how complex the problems are and how much wisdom statesmen will have to exercise if a good solution is to be found for them.

The first great task will be to restore confidence again in the law of nations. This law is not international law, as some erroneously think. International law flows from it as from a source. The law of nations is composed of certain fundamental principles that are written in human reason and that have been instinctively accepted by nations down through the centuries as basic for peaceful international life. One of its first principles is, that no nation must do to another what it would not have done to itself.

Therefore, every nation must honor its pledged word; it must abide by the treaties, pacts, or agreements it has made and must not break them at will and without consulting and conferring with the other parties concerned; it must respect the

rights to honor, independence, sovereignty, and life of fellow nations; it must not create incidents as a pretext for starting war; it must not exert economic pressure on weaker nations in order to compel them to do its will, right or wrong; it must be willing to collaborate with other nations, even at cost and sacrifice, in order to raise their level of culture, to help them in need, and to fend off unjust aggression. These and other international relations and acts will flow from a right understanding and scrupulous observance of the law of nations.

The law of nations has suffered much at the hands of unscrupulous leaders of nations who have set aside at will the dictates of the moral law. It has been sorely battered, and even shattered, in this present war, undoubtedly more so than ever before in the history of mankind. The first great task, therefore, will be to return it to the honored place it formerly occupied in the commonwealth of nations.

MOST REV. ALOISIUS J. MUENCH¹⁾
Bishop of Fargo

Socialized Medicine

The Road to Stateism is Paved With Good Intentions

PROBABLY most American Catholics know, at least superficially, the meaning royal absolutism had for Europe and the evil influence this political system exercised on the fortunes of the people in the seventeenth and eighteenth centuries. At the same time they appear blind to the prevailing tendency to extend the State's power and influence, and that we are in danger of being "reduced to the condition of a flock of timid industrial animals, of which the Government is the shepherd" (Tocqueville).

Recently a secular priest, a close observer of present day religious, moral and social trends, and for many years a resident in a large hospital, came to the Bureau to say that, according to his experience, all too many laymen, and even some clergymen, failed to realize the danger threatening the welfare of individuals, the family and society from socialized medicine. Because its purpose appears so noble, men neglect to consider well the reverse of the humanitarian proposal.

It was the scholarly dean of St. Louis University School of Medicine, Fr. Alphonse M. Schwitalla, S.J., recently presented the problem of socialized medicine to a radio audience over Station KMOX, using for the title of his address the question: "How Can We Provide Medical Care for Everyone?" "In the same way," he replied, "as we provide food and clothing and shelter for everyone, i. e., by means of self-help and mutual help. The speaker admitted: "we did not always succeed in doing this. Neither must we expect greater success in providing medical care for everyone, at all times, in any place, and under all circumstances."

Continuing to use arguments directed *ad hominem*, Dean Schwitalla, who has done so much during the past twenty-five years to raise the standard of medical science in our country and to promote the efficiency of Catholic hospitals, stated: "Under today's conditions, you know what a loaf of bread costs or at least can easily find out. If you have the price, you can get a loaf of bread; if

¹⁾ Give Us Peace. A Pastoral, Lent, 1944.

you do not have the price, you can go without begging and without humiliating yourself as your right, to one of the recognized agencies that have made it their business to provide loaves of bread for those who do not have the price. You know what a suit of clothes costs, what a ton of coal costs, what the rental price of a flat is or the cost of a house you may wish to buy. But let me ask you, how much are you willing to pay for your mother's love or your wife's loyalty or your child's affection? Medical care is not a loaf of bread nor a suit of clothes nor a ton of coal. You may not have experienced it, I shall admit, because you may not have been as fortunate as I have been. To me, medical care is more related to a mother's love or a child's affection than it is to a loaf of bread or a ton of coal.

"In accordance with this manner of thought we have developed the greatest, most pretentious and most comprehensive system of medical care, the most successful system be it noted as far as success is concerned, in the whole world's history. In this you and I are not in disagreement. Why must we now change? Where has our system broken down? On what score is the medical profession really open to legitimate criticism? We are living longer as a nation than any other nation. We are living better and healthier lives than any other nation. We have a deeper insight than any other nation into the meaning of health and disease in the individual man or woman or child. Of course, there are shortcomings in the system. It is a human system and no matter what you do, it will remain a human system subject to error and carelessness and even malice. We recognize the defects of the system. If you own

a baseball team that clicks, is a joyous pennant winner but has a weak shortstop, do you fire the whole team including the manager or do you attempt merely to get a better shortstop? Medicine has been a pennant winner for humanity. Keep your team and strengthen the shortstop by more public health, for example. It has won the victory in most of the games that it has played with disease. If cancer and a few other diseases are still unconquered, that is not medicine's fault and it would be no different in any new pattern which we may develop for providing medical care for everyone."

In concluding, the speaker returned to the question posed by him in the beginning, stating, briefly but to the point: "Support medicine more strongly than you have ever supported it, if necessary, even by a Government subsidy in those few places in the United States where we need more hospitals, more doctors, more nurses. Provide people with adequate wages, reduce indigency and everyone will be able to secure medical care when it is needed, how it is needed and from whom it is needed. When I am sick, I want my doctor; when you are sick, you are entitled to your doctor, to the hospital of your choice and care from the nurse of your choice. Don't blame medicine for your economics. If medicine 'goes economic,' it may have no time to be good medicine and then 'God help America.'"

Our people should consider it a duty to discuss these problems of a totalitarian nature, unless they are willing to submit to the monstrous tutelary power which, as Tocqueville foresaw, will spare men all the care of thinking and all the trouble of living!

The Youth Movement

It Is Growing Late

OUR society has virtually ceased to exist, is the boast (not the admission) of the majority of Catholic youth organizations, certainly those affiliated with the CV youth movement. For the membership has scattered to the four winds, fighting the cause of its country.

In the early months after the outbreak of hostilities there was some attention given to "what we'll do for the boys when they come home," but that kind of talk has died down somewhat. And as the war extends from one month into another the determination to keep the society alive until the members come back seems to grow weaker.

But if anything this determination should be strengthened in the hearts of Catholics, because the returning servicemen will find a world changed completely from the one they knew. The rapid technological progress occasioned by wartime needs, changed employment standards, the financial revolution through which we are passing, and above all the growing awareness that our country has definite responsibilities, a role to play in the family of nations, should be enough to convince even the most indifferent that the pre-war world is no more.

It is at once significant and a challenge to note

that not a few organizations are planning earnestly to cope with expected problems. The majority have come to realize the value of study and preparation, and even more the asset of youth. For instance, the YMCA has announced "a movement to train selected young men for moral and political leadership in the determination of public policy."

Called a "youth and government" program, the movement seeks to develop a theoretical and practical knowledge of government. Detailed plans have already been worked out for adoption on a local basis. The keynote is study and is designed "essentially for potential leaders."

From England comes word that youth associations will be encouraged as never before in the period to follow the war, even with public funds

if necessary. In fact, the British are planning to revise their entire educational program. And in our own country two bills intended to provide educational opportunities to men in service after the war have been introduced in the Congress.

This activity is symptomatic of the kind we may expect in days to come. And in this connection it would seem not merely the privilege but the positive duty of Catholic organizations, whether of young or old, to begin now to work out constructive programs that will complement, replace, or perhaps even counteract those being developed by other groups, programs of study and action based on a realistic appreciation of the experiences and tastes and abilities of their members now in service. Who will have the courage to take up such an idea?

Social Action

Social Education—An Objective

LARGE numbers of people are beginning to ask a question which discerning men and women raised a long time ago: is our program of education fulfilling its purpose? Because it has been "the sacred cow" of our civilization, education has too long been placed above criticism. The pendulum is now swinging back and it is only to be hoped the reaction will stop in time.

Sober words on the subject are expressed by Malcolm Maclellan in *Culture*, an excellent Catholic quarterly published in Quebec. His article was one of some seven in the March issue dealing with various educational problems. Considering education chiefly in its relation to the social sciences, the author states his position in the subtitle of his article, viz., "the failure of education to educate."

Without education, it is remarked, "Democracy is a practical impossibility. The essence of Democracy is active and intelligent participation by all the people in the functions of citizenship. Self-government implies self-education; otherwise Democracy is a farce, irrespective of how adroitly its deficiencies may be camouflaged or disguised. True Democracy can begin only when we have solved the problem of getting everybody in the Democracy educated. It is on this proposition of an educated citizenry that Democracy will survive and live."

It should be immediately apparent that Malcolm Maclellan is considering education in its wider sense and not, as is usually the case, in the

sense of school instruction. "The democratic procedure and its educational foundation admit only of dictation by the truth. This is the essence of freedom. The rule of all the people postulates the education of the whole population. The sad fact is that the great majority are but slightly educated and in no position to participate effectively in the vital processes of Democracy. The few who are so educated are doubtlessly excellent people in many ways but they do not constitute a democratic order. To say that they do is equivalent to accepting the obvious fallacy that the part is equal to the whole."

Turning his attention to the problem of the schools, the author contends that until now the primary function of instruction has been to prepare men and women for the best jobs available. "The result has been a skimming of the brighter level and a consequent dearth of leadership among the common people. Little wonder that these little people have thirsted for capable leadership that would express their desires and fight for their needs. Failing to find such leadership, they desperately turned to other leaders who at least spoke their language, shared their cups and shook their hands."

It is to provide a measure of the education so sorely needed that the Central Verein has devoted so much of its energy. This kind of social education was intended to develop leadership among all classes—especially the middle and lower—that the little people need so badly. In the articles of agreement of the new CV charter these purposes

are set forth briefly: "1. To promote a closer co-operation of Catholics in a non-political, nationwide body, for benevolent, charitable and educational purposes; 2. to educate its membership in civic virtue and the performance of civic duty; 3. to promote education and works of charity and benevolence; 4. to encourage the study and practice of social justice along the lines laid down in the Encyclical Letters of Pope Leo XIII and his successors; 5. to protect and defend civil liberty

and the constitutional rights of the citizens . . ."

The development of social education requires much more than listing objectives in a constitution, however. It demands the concerted efforts of men of good will, men willing to learn about rights and duties and social responsibilities and Democracy. It remains the task of organizations like the CV to promote these objectives so that they will not become obscured but may be realized after long and patient work.

Co-operation

Know Fundamental Principles

ON various occasions our readers have been told of the efforts made by the British Government to remedy the unsatisfactory economic and social conditions existing in the West Indies. It appears to "Ethokos," who writes a column for the *Catholic News*, of Port-of-Spain in the island of Trinidad, that throughout the Stockdale and other reports there appears a note, "almost of yearning for the development of local institutions and movements for the organization of rural life, because it is thought that such organizations are likely to develop the inherent qualities of citizenship and the spirit of self-help." Among other things, the Stockdale report is said to urge the usefulness of co-operative farming. Moreover, this and other reports have much to say in favor of credit unions, and would wish to see them widely established in the West Indies.

"Ethokos," whose column is devoted to a discussion of problems affecting the common man, with this statement in mind, declares: "Such unions are essentially democratic, being organized and managed by those in the union, and they work well in conjunction with co-operative groups." What he adds should be taken to heart by the officers and members of existing parish credit unions in our country:

"It seems necessary, however, for the successful continuance of these groups, that all the participants understand thoroughly the fundamental principles of their economic action. If the people do not understand well the principles involved, the attempts at co-operation become isolated or spasmodic; and the idea of co-operation in economic life will not come to mold the whole economic life of the community."

The writer's counsel is directed at the Carenage taxpayers association, which was about to present a petition to the Government of Trinidad that more land be made available to the people for growing food. The people of the district are anxious to engage in such a departure, because under present circumstances they are prevented from following their traditional occupation of fishing. Therefore they wish to devote themselves to a greater extent than heretofore to agriculture. The request is based on the availability of unused Crown lands in the district as well as privately owned lands which the owners might be willing to sell.

Thus in all parts of the world the tendency prevails to make use of available land for agricultural purposes and to rely on co-operation to make possible what to individuals would remain unattainable.

Religious Culture

A Need to Fill

PARISH libraries, once an almost indispensable adjunct of Catholic parishes, are disappearing from the scene one by one. In fact today there are relatively only a handful of such libraries remaining.

Many reasons can be ascribed for the condition: the development of public libraries, the

enormous increase in the production of periodical literature, competing distractions such as the newspaper and radio, and the lessened interest in books generally. But there is another, equally fundamental, cause that may help to explain the passing of the parish library, viz., the unwillingness of the parishioners to keep the library up to date and improve its facilities.

If, for example, a parochial library contains three or four thousand volumes, it is necessary to replace books that become shelf-worn, or torn or soiled, because nothing is more uninviting than a dog-eared, dirty book. Moreover, readers ask for current volumes, so new acquisitions are necessary.

But what no doubt struck the death blow to the average parish library were the drab surroundings, the poorly lighted, poorly kept, often uninviting rooms in which the library was housed. The enthusiasm of the sodality members or other group responsible for the operation of the library probably waned after a few years and the doom of the endeavor was sealed.

But there is serious need of reviving the parish library. No doubt there will be much more leisure time afforded men and women after the war. But perhaps even more important, the public and circulating libraries do not carry enough books of particular interest and value to Catholics, except in rare instances. So there is evident need for an agency that can meet the reading re-

quirement of Catholics. No better agency can be found than the Catholic parish library.

And readers do respond to inviting surroundings and to libraries well stocked and well cared for. This is apparent from the experiences of librarians in charge of the libraries in army and navy camps and bases. Writing in the *Missouri Library Association Quarterly*, one such librarian notes that "many soldiers remark on its hospitable appearance." But "they are also genuinely pleased and surprised to find such good and such new books in the library. Many of them expect to find a collection of castoffs." One young soldier is quoted as remarking: "I sure am glad I discovered this library. I thought you would have a bunch of donated old junk here, but all these books are swell and the chairs are as comfortable as heck."

These words are worth bearing in mind on the part of parochial societies if and when they are willing to sponsor and maintain needed Catholic libraries in parishes.

Credit Unions

"The Good Ship Filene"

A LIBERTY ship, named after the late Edward A. Filene, the zealous promoter of the credit union movement in our country, slid from the ways into the St. Johns River, at Jacksonville, Fla., on April 6th. A number of men and women prominent in the movement participated in the ceremony of naming the ship, which task Mrs. Jouett Shouse, of Washington, D. C., performed in the traditional manner.

We regret friends of Mr. Filene should continue to insist that the philanthropist "was a shopkeeper and that his thinking was dictated by what he had learned as such." An article on the launching of what we hope may long continue to be "the good ship Filene," issued by the Co-operative League of the U. S. A., declares that the deceased merchant "merely noticed sooner than most that business, in its own selfish interest, must be run strictly for the abundant service of the masses, because only the masses can furnish a market adequate for mass production, and only mass distribution can guarantee the greatest total profit for all concerned." In addition, it is said that Filene had "from this practical standpoint advocated national organization of labor, group medicine, low-cost health clinics, credit unions, and other con-

sumers co-operatives—not to please the labor unionists or the social and economic reformers, but mainly because these were important factors in increasing mass buying power and because mass buying power was needed both by the masses and big business."

But given all this, will the masses be any happier for it? And will not Communists, and even anarchists, contend that collectivisim will be able to accomplish the tasks Mr. Filene is said to have had in mind far better than a policy which does not strive to reform capitalism?

Although it has not been in operation for many years the St. Joseph's Credit Union, of San Antonio, has by this time been firmly established. As in the case of virtually all credit unions activities in 1943 were not up to the mark of earlier years. None the less, a total of \$3,453.51 was outstanding in loans at the close of the year, as against total assets of \$17,789.82.

Operating expenses for the year were \$229.95, while income was listed at \$705.36. The guaranty fund was increased to \$927.05, the undivided profits account to \$230.91. The union has share capital of \$16,631.86; bonds and securities to the amount of \$11,258.46 are held by the organization.

SOCIAL REVIEW

Catholic Social Action

AT the annual meeting of the St. Francis Leper Guild, conducted in London in March, it was reported that subscriptions in 1943 amounted to £3,512 as against £1,766 in the previous year.

The money will be distributed among leper asylums in Africa, China, Ceylon, India, British Guiana, and New Caledonia at once, while amounts will be reserved for the leper asylums in Japan, Burma and Japanese-occupied China.

MORE than one hundred officers and men of the British Forces and members of the women's auxiliary services attended a "Refresher Course in Christianity," given by Col. the Rev. A. J. F. Parisotti, O.B.E., principal Catholic chaplain at the War Office, in St. Thomas' Church, Canterbury, earlier in the year.

On its conclusion, the men asked for another course to be arranged and it was agreed to hold discussions in the presbytery every first and third Sunday of the month.

WITH the presentation of a hundred books, accompanied by the pledge of additional gifts to be made at regular intervals to the Utica Public Library, the Catholic Information Society of that city has inaugurated a laudable custom. Known as the "Catholic Thought Collection," the books will be accorded shelving space near the Library's main desk.

Only current books by Catholic and non-Catholic authors, dealing with religion, liturgy, Catholic thought, history, biography, the social sciences, etc., are to be included in the collection.

FROM the Holy Father, the Papal Secretary of State and the Prefect of the Sacred Congregation of Seminaries and Universities has come warm endorsement of the volume, "Principles for Peace," published last year under the direction of the Bishops' Committee on the Pope's Peace Points. The communications were addressed to Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the Committee. Other members are Most Rev. James H. Ryan, Bishop of Omaha, and Most Rev. Aloisius J. Muench, Bishop of Fargo.

The Secretary of State, Luigi Cardinal Maglione, asserted that the volume "unquestionably . . . will satisfy an urgent need and be of great practical value. Its usefulness has been notably enhanced by the addition of an excellent index." Giuseppe Cardinal Pizzardo, well known to Americans because of his writings on Catholic Action, stated: "I am certain that the greater publicity

thus given to these important documents of the Holy See will do much to enlighten men as to the continued efforts of the Popes in the cause of peace."

ONE of the saddest phenomena of the present war is the large number of missing combatants. The authorities at the Vatican are granting this deplorable phase of the war special attention for the sake of the relatives of the men unaccounted for. During the last two weeks of 1943 the Holy See dispatched two packages to the Swiss Catholic Mission at Fribourg, each of which contained at least 120,000 inquiries about missing men.

The work of the Swiss Catholic Mission, which cares for interned soldiers and civilians, increased during 1943 because of the influx of Italian soldiers into the country.

Family Week Observance

COMMENDATION of National Family Week, sponsored annually by the Family Life Bureau, NCWC, and by certain Protestant and Jewish groups, has been expressed by President Roosevelt in a letter to Fr. Edgar Schmiedeler, O. S.B., the director of the Bureau. This year the Week will be observed on May 7-14.

"It is always exceedingly heartening to see the churches give their special attention to the home," the President wrote, "and to stress its great spiritual values. The race has always owed much to its family life. The genuinely humanizing forces of life are nurtured in our homes. Our homes are outstanding among the main-springs of our striving upward, among the wellsprings of our civilization. The old spirit of the home must by all means be safeguarded; the family sense of the nation must by all means be kept healthy and vigorous."

Agents Provocateurs

IT appears that the hateful institution, the *agent provocateur*, so long in use by the secret police of a number of European countries, has been introduced among us. Mr. L. W. Perrin, retiring president of the South Carolina Bar Association, related an incident which occurred in his home city of Spartanburg, involving a shoe merchant, who had cautioned his employees to observe every OPA requirement. A "flossy blonde in the pay of our government," he said, had attempted to buy shoes there without a ration book but was refused by the clerk.

Later, Perrin said, "this contemptible spy who was trying to trap a conscientious citizen into a violation of the regulation, then asked the clerk to hold the shoes

for her until she could get her ration book." Upon her return, he continued, the woman made a motion as if she had torn her coupon from her book, and the clerk who assumed she was an honest individual accepted the coupon and gave her the shoes. Later OPA brought charges against both the store owner and clerk and both were penalized.

Rest Home For War Workers

LARGE country houses, lent at an earlier stage of the war to the Red Cross as auxiliary hospitals and not needed for that purpose, are being turned over in Britain as rest homes for industrial workers showing signs of war strain. About 1,000 beds will be provided. The British Minister of Health described this to Parliament as an "experiment in a new field of social medicine."

The plan is a development of the scheme under which thousands of workers who have suffered broken limbs have been given full specialist treatment and rehabilitation at two hundred special hospitals throughout the country, and brought back to working capacity. The course of treatment in bringing men and women workers who are "below par" back to normal health will consist of physical exercises, organized games and excursions, and will normally last two weeks.

Freedom of Speech

AN employer's constitutional right to present his views to his employees before an election conducted by the Labor Board, provided his words contain no coercion or implied threat of reprisal, has been upheld by the United States Supreme Court in refusing to interfere with a recent unanimous decision of the United States Circuit Court of Appeals at New York.

In the judgment of the Circuit Court, left in effect by the Supreme Court, it is not a violation of the Wagner act for an employer to offer, either orally or in print, his opinion and arguments to the effect that employees will be better off if they remain free from labor unionism. The decisions of the highest courts are based on the constitutional guarantee of freedom of speech.

The right to electioneer against organization, however, appears to be contingent upon the employer's having refrained from engaging in a "complex" of anti-union activities.

National Police Academy

THE Department of Justice has announced that the twenty-fourth Session of the National Police Academy convened in Washington on January 10, 1944. Thirty-eight police officers from various parts of the country and a representative from China were enrolled in the fourteen-week course which included the various phases of scientific

crime detection and emphasized wartime police duties. Three weeks were devoted to traffic problems and, in addition, instruction was given in teaching methods so that those in attendance might conduct training courses upon their return to their respective departments.

Director Hoover of the FBI said that 816 law-enforcement officers from every State in the Union, as well as Canada, England, Puerto Rico, China, the Philippines, and the Canal Zone, have been graduated from the Academy since its inauguration in 1935.

The Machine

A CONTRAPTION which might relieve and possibly overcome the present manpower shortage which is aggravating the woodpulp scarcity has been found in Texas, according to *Printer's Ink*. Each machine, present users claim, can replace 200 woodchoppers. It is said to be capable of cutting trees from 17 to 22 inches in diameter at the rate of four in five minutes. The machine is a caterpillar-driven shears.

It is described as operating in a manner similar to the garden variety of hedge shears. It approaches the tree, engirdles it about six inches above the ground, closes shears, backs away and the tree falls, all accomplished in about one minute. Mass production of the machine has been halted, because of a low priority. But it is expected that publishers, pulp-producers and big users of paper will bring the tree shears to the attention of the War Production Board, in an effort to alleviate the current pulp and paper shortage.

Retail Credit Curbs

THE Federal Reserve Board has recently decided that consumer credit control, one of the minor points in the President's original seven-point anti-inflation program, will be maintained as long as the need exists. Although there has been a sharp curtailment in installment credit during the war, the post-war years are expected to see this type of sales reach an all-time peak.

The trend of installment credit outstanding at the end of different years in the period since 1929 is indicated in the following below:

Year-end	(millions)	Year-end	(millions)
1929	\$3,167	1941	\$5,921
1932	1,515	1942	2,922
1936	3,466	1943	1,896
1939	4,351	1944 (Jan.)	1,755

As this table shows, the total of installment debt outstanding is now nearly down to the level of the crisis year-end 1932. But after the war it may rise to somewhere between \$5 billion and \$7 billion, assuming total retail sales reach the high mark now being predicted.

Segregation

CONSTITUTIONALITY of Illinois statutes providing for the segregation and treatment of persons with venereal diseases has been upheld by the State Supreme Court. Written by Justice William J. Fulton, the opinion marked the first time that the high court has passed upon the 1919 statutes, which empower cities and counties to segregate and treat persons suffering from syphilis or gonorrhea.

The high court's opinion noted that provisions of the statutes apply only to those arrested on a criminal charge and where there is evidence to sustain the belief, that the defendant may be infected. "When the State employs its police power to safeguard public health," the opinion states, "it may act in a summary manner, even though the result is to deprive a citizen of his liberty. The power to detain a person who is suspected of having a contagious or communicable venereal disease is within the police power of the State."

Racialism

ADDRESSING the legislature of his home State, Mississippi, Senator Bilbo declared: "We in the South are sworn to uphold racial integrity—we condemn, we will not condone, the attempt on the part of any group or individual, to destroy our ideals and principles in the name of history or of science, or of Democracy or of religion."

He was urging, he said, "the voluntary resettlement of America's 12,800,000 Negroes in their fatherland, West Africa. Three and a half million Negroes," Senator Bilbo declared, "have petitioned me to push this legislation for they are ready to go. When this war is over and the over two million Negro soldiers whose minds have been filled and poisoned with political and social equality stuff return and 'hell breaks out' all over this country, I think I'll get more help in settling the Negroes in Africa."

Recreation and Delinquency

RECREATION is not the answer to juvenile behavior problems, states Homer C. Wadsworth, superintendent of Pittsburgh's Bureau of Recreation, in the Pittsburgh *Sun-Telegraph*. Any community which finds it necessary to maintain a juvenile court, support institutions for the detention of wayward boys and girls, and establish clinics for study and case work is made up of homes, churches, schools, and other organizations which have failed to meet their primary obligations to youth.

Says Mr. Wadsworth, "There is no magic cure-all for this problem. We do know two things

about juvenile delinquency which are of great importance: 1. that most delinquents come from homes that have foundered on the rocks of poverty, ignorance, divorce, or the failure of parents to discharge their elementary responsibilities; and 2. that almost none of the boys and girls who get into trouble have creative and useful leisure-time interests."

Mr. Wadsworth maintains that while there is no substitute for home training, the present situation requires that the church, the school, the civic agencies, and the public recreation system join forces to the end that every child has suitable auspices for spare-time activities.

Increase in Social Aid

THE growth of State aid to State political subdivisions is well illustrated diagrammatically in the 1941-43 biennial report of the county manager of Henrico County, Virginia—a county whose history as a political subdivision began in 1611 and whose managership form of government was inaugurated in 1934. For the fiscal year 1941-42, State aid amounted to 27.5 percent and Federal aid to 1.3 percent of the total revenue. For 1942-43, State aid amounted to 42.43 percent and Federal aid to 1.68 percent of the total revenue.

In other figures, State aid increased 54 percent and Federal aid 29 percent during the biennium.

The larger sources of Federal and State aid were funds for schools, welfare, health, agriculture, and highways. The increase in these revenues is reflected, perhaps, in the reduction of current local taxes from 34.4 percent to 29.11 percent of the total revenue for the period, a reduction of approximately 15 percent.

New Uses For Farm Products

USE of cotton burrs in the manufacture of poultry litter promises to become a permanent outlet for a portion of the cotton plant for which little commercial use was found in the past. The burrs are processed into proper physical form, sterilized and rendered inedible. The resulting material is so well adapted to the making of litter, and produces a finished product so satisfactory, that burrs may well become a permanent favorite with poultrymen.

The National Cotton Council's representatives have found adequate supplies of burrs available. This was especially true in the western portion of the Cotton Belt, where dry weather during the fall reduces to a minimum the chance of the burrs deteriorating because of rain. Also the practice of "snapping" cotton—gathering it by snapping the burr from the plant rather than picking the fiber from the boll—in this area results in the accumulation of huge quantities of burrs at the gins.

HISTORICAL STUDIES AND NOTES

FRANKLIN AND THE DUCHESS

REACHING Paris on December 21, 1776, Benjamin Franklin was universally acclaimed by French society. His fame as a philosopher, his unfailing good humor, his personal dignity and ease of manner, the plainness of his dress made him the favorite of high and low in the gay French capital. And the nation generally was favorable to the American patriots.

One of the ladies in high social positions who sought to advance Franklin's interests and ably supported the American cause at the French court was the German princess and dowager duchess of Zweibruecken. During the winter months this noblewoman lived in Paris and it was here she met Franklin and became his devoted friend.

Madame Fontenay had been born a plain commoner, with no title whatsoever, but married Duke Christian IV, ruler of the small Duchy of Zweibruecken, or Deux-Ponts as it was called in French. King Louis of France raised the consort of the duke to the rank of Countess of Forbach. When Duke Christian died in 1775 his sons were excluded from the succession by German law. A nephew thereupon became Duke of Zweibruecken, taking the name of Charles August. The Countess of Forbach as dowager duchess received a large pension from the duchy.

The esteemed friend of Franklin, Madame de Forbach presented him with many articles while at Passy. Writing to acknowledge the gift of a pair of scissors, Franklin stated on one occasion:

"I received my dear Friend's kind Present of the Scissors, which are exactly what I wanted, & besides their usefulness to me have a great additional Value by the hand from which they came. It is true that I can now neither walk [reference to the walking-stick, of which more later] abroad nor write at home without having something that may remind me of your Goodness towards me; you might have added, that I can neither play at Chess nor drink Tea without the same Sensation: but these had slipt your Memory. There are People who forget the Benefits they receive, Madame de Forbach only those she bestows.

"But the Impression you have made on my Mind as one of the best, wisest & most amiable Women I ever met with, renders every other Means to make me think of you unnecessary.

"My best Wishes will attend you to Germany, & wherever else you may happen to be, being with

the sincerest Esteem & Respect, (will you permit me to add Affection) Your most obliged & obedient humble Servant B. F."¹⁾

The walking-stick mentioned in the letter was made of the wood of a crab tree and adorned with a gold head curiously wrought in the form of the cap of liberty. Accompanying the present Madame de Forbach gave Franklin a poem of twenty-four verses. In these lines she describes how "Liberty, your Goddess, which once descended on the plains of Marathon and the mountains of Switzerland, has now crossed to the United States, where her baton has recently been wielded courageously by Washington at Trenton." These verses were printed at Franklin's request by the printer Didot at Paris in 1783, and are reprinted in "The Writings of Benjamin Franklin," collected by A. H. Smyth.²⁾

It was possibly the reference to Washington inspired Franklin to bequeath the walking-stick to him. In Franklin's Last Will and Testament, made June 23, 1789, appears the statement: "My fine crab-tree walking-stick, with a gold head curiously wrought in form of the cap of liberty, I give to my friend, and the friend of mankind, General Washington. If it were a Sceptre, he has merited it, and would become it. It was a present to me from that excellent woman, Madame de Forbach, the dowager-duchess of Deux-Ponts, connected with some verses which should go with it."³⁾

Important material assistance was rendered the American cause, or the cause of her friend Benjamin Franklin, by Madame de Forbach, the dowager-duchess of Zweibruecken. For she sent to America's aid her two sons with a regiment of soldiers from her former duchy.

On March 30, 1751, Duke Christian IV of Zweibruecken, Madame de Forbach's husband, had concluded a treaty of alliance with Louis XV of France. Among other articles it provided for the formation of a regiment of soldiers composed of citizens of the duchy. Six years later, in 1757, the regiment was pressed into the service of the French King, under the name of Royal Deux-Ponts. In a later agreement, concluded June 3, 1776, it was expressly stipulated that the regi-

1) The Writings of Benjamin Franklin. Collected by A. H. Smyth, New York, 1907, Vol. IX, pp. 444 sq. The letter, undated, was probably written in 1783.

2) Ibid.

3) Ibid., Vol. X, 1907, p. 508.

ment was to be German. The Duke of Zweibruecken was to continue as permanent commander of the regiment. Three-fourths of the officers were to be German noblemen, one-fourth German Alsatians and Lotharingians. The troops, however, were to be made up of men from the Zweibruecken duchy, all of them German-speaking subjects of the duke.

This regiment was mobilized for the American campaign in 1780. Its commander was Christian, Count de Forbach, elder son of Madame de Forbach (he had been born in Zweibruecken in 1752), while its lieutenant-colonel was William, Viscount de Deux-Ponts, the younger son (born in 1754, also in Zweibruecken). The regiment was composed of sixty-four officers and one thousand men. It distinguished itself particularly on the battlefield at Yorktown in October, 1781, and was signally praised for its bravery by General Washington. William of Zweibruecken was slightly wounded in the assault on the British redoubt. After the victory he was commissioned by Congress to carry the news to the French court, together with some flags taken from the British; he reached France on November 20, 1781.

Trumbull's famous picture of Cornwallis' surrender, hung in the rotunda of the Capitol in Washington, D. C., includes the portrait of one of Madame de Forbach's sons. This portrait was painted in 1787 in Paris at the residence of Thomas Jefferson, then American ambassador to France, where this son of Madame de Forbach posed for the painter.

In conclusion mention should be made of the fact that Madame de Forbach, like her husband and children, was born, lived and died a Catholic. She was buried beside her husband in the crypt of St. Alexander Church in Zweibruecken, an old church erected in 1497 and used as a Protestant house of worship after the Catholics built a church of their own.

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

In the night of December 8th, the Catholic church at Vogelbacher's, Clarion County, was destroyed by fire. Thus runs an account published in *Wahrheits-Freund*, issue of January 6, 1853. The building was insured for \$800, but the trustees had neglected to pay the premium of \$5 and consequently the insurance had lapsed. A collection has been begun intended for the erection of a new brick church at Sneidersburg.

Soldiers Printed Newspaper in English and German

AMONG some thirty copies of newspapers, with few exceptions published in the days of the Civil War, donated to the CV Library by Mr. and Mrs. H. Ballin, of St. Louis, there is a particularly interesting publication, No. 1, Vol. I, of the *Callaway Union*, issued at Fulton, Callaway County, Missouri, on July 24, 1861.

Of almost bedspread size, as were so many newspapers of the nineteenth century in our country, this paper consists of a single sheet, edited and published by members of the Third Regiment, U. S. Reserve Corps. That one side of the paper should be printed in English and the other in German is a unique feature, which may be without a parallel among the camp papers produced by soldiers during the Civil War.

There are two announcements explaining the venture, the one in English states: "We deem it proper to say that the paper is printed and published exclusively by members of the 3d Regt. U.S.R.C. We shall aim to make it a journal, useful and interesting to its readers." Editing of the English part was entrusted to Geo. E. Leighton, the Regiment's Quartermaster, by the Publishing Committee; Theodore Pfau, Company E, signed as editor of the German page, while Heinrich Lischer, Captain, Company H, who seems to have been the moving spirit of the undertaking, acted as foreman of the chapel. His assistants were Conrad Leonhard, Co. G; Wilhelm Petri, of the same Company, and Heinrich Kraus, of Co. E.

A number of columns, chiefly in German, describe the skirmish at Fulton and list the wounded. The only Federal soldier killed on this occasion was Christ. Pohlmann, a German, 21 years old, whose last words are said to have been (in German): "I die for liberty of my own free will."

Curiously enough, an entire column is devoted, again in German, to a description of the insane asylum, the institute for the deafmutes, and Westminster College, all located in Fulton. This issue of the *Callaway Union* was probably the only one published. Fulton and Callaway County possessed at that time, "A Weekly Political, Literary and News Journal," *The Missouri Telegraph*, a copy of which, dated July 19, 1861, has also come into our possession. An account of the "Fight near Fulton, Mo." reports: "Four State and Twelve Federal Troops Wounded." But the *Telegraph* also tells its readers "Who Col. Sigel Is,"

"who so gallantly led the United States forces against the Missourians at Carthage."

In Early New England

SOME months ago *SJR* referred to a drinking fountain erected to a Swiss farmer of the eighteenth century, who became widely known as a promoter of soil conservation and good farming in general. We were not at that time aware of his biography having been translated into English and published in our country, as early as 1800. The knowledge of this fact came to us from the excellent monograph by Harold S. Jantz, "German Thought and Literature in New England, 1620-1820," published in the *Journal of English and Germanic Philology*. The relevant reference says:

"Many of the books of Benjamin and Samuel Vaughan are now at Bowdoin, Harvard, and other institutions; some are still in family possession. It was from one of the Vaughans that Bentley in 1786 obtained his first 'View of German writers.' To Benjamin Vaughan generally is attributed the enlarged and amended translation of (Hans Kaspar Hirtzel's) 'The Rural Socrates, or an Account of a Celebrated Philosophical Farmer Lately Living in Switzerland and Known by the Name of Kliyogg.'" This volume was not, however, published in Boston, New York or Philadelphia, but at Hallowell, in the State of Maine.

The treatise referred to, of 45 pages, discloses for the first time the extent to which New England scholars and divines were acquainted with and interested in German literature in all of its various aspects through two centuries. Although we have had some knowledge of the influence the German Pietists exercised on Cotton Mather, and others, during the early period of our history, it remained for Professor Jantz, of Clark University, to reveal how large was the number of colonial Americans acquainted with German writers and in possession of their books.

It is difficult to refrain from quoting copious extracts from the monograph; we will restrict ourselves to a single one, because of its particular significance. Among the early Germans of our country was a Dr. Christian Lodowick, of Rhode Island. He is referred to, in 1752, by Thomas Prince in the preface to a medical pamphlet, which speaks of "the learned Dr. James Oliver of Cambridge; one of the most esteemed Physicians in his Day; who had a singular Help in the Art of Chymistry by the Ingenious Dr. Lodowick a German, who was also accounted an excellent Physician and the most Skillful Chymist that ever came into these parts of America." "All in all,"

Professor Jantz continues, "Lodowick probably ranked second only to Pastorius among the distinguished seventeenth century Germans in America. He was the only German author to publish in America before 1700."

Praiseworthy Custom

PUBLISHED on the occasion of the diamond jubilee of St. Lawrence Parish at Troy, N. Y., last October, the souvenir issued on the occasion grants space to an account of St. Joseph Benevolent Society, founded on March 27, 1870, under the direction of Fr. Norbert Stoller, O.M.C. Even at that time an organization of this kind was still thought necessary, because secret societies were attempting to attract Catholics who needed the financial aid in case of illness and death provided by the Hermannsöhne, the Harugari, Oddfellows, and other secret societies popular among German-Americans of the day.

There were seventeen charter members, and from this number the first officers were elected. According to this history, it was decided "in the third meeting of the society, held on April 12, 1870, to join the Catholic Central Verein of America, an organization which had recently been founded as a federation of all German Catholic benefit societies . . ."

The account emphasizes the willingness of the society to aid the parish in all of its endeavors. An outstanding proof is recorded in the following statement:

"In December of 1870 they (meaning the society) formed a Building Association for the purpose of creating a fund for the building of a church."

Participation on the part of these benevolent societies in the corner-stone laying of churches was quite general. St. Joseph Society of Troy, in 1880, traveled to Albany to assist in the laying of the corner-stone of Our Lady Help of Christians Church, and eleven years later assisted in the laying of the corner-stone of the Franciscan Monastery in the same city.

This custom, to take part in the corner-stone laying of churches—and it was a custom observed for many decades—was expressive of the joy and satisfaction that another edifice was to be raised to the true God, a sanctuary of a spiritual and cultural nature. It was a real ideal to which the members of these societies professed when, after a week of toil, they would turn out on a Sunday afternoon to help solemnize an occasion which to them had a deep meaning.

Book Reviews and Notes

Received for Review

- Conklin, Margaret M. *An American Teresa*. The Eastern Observer, Munhall, Pa., 1942. P. c., 67 p. Price 25 cts.
- Allocutions et Lettres de S.S. Pie XII. VII. d'octobre à decembre 1942. P. c., 32 p. Price 15 sous; Do. do. VIII. de janvier à juin 1943. P. c., 31 p. Price 15 sous. Ecole Sociale Populaire, Montreal, 1943.
- Traxler, A. E. *International Air Transport Policy of the U. S., etc.* Internat'l. Conciliation, No. 395. Carnegie Endowm. f. Internat. Peace, N. Y., Dec., 1943. P. c., 37 p. Price 5 cts.
- Scanlon, Cora Carroll, and Charles L. *Latin Grammar. Grammar, Vocabularies, and Exercises in Preparation for the Reading of the Missal and Breviary*. B. Herder Book Co., St. Louis, 1944. Cloth, 334 p. Price \$3.00.
- L'Epargne. *Sa nature et ses avantages*, par M. J.-M. Leduc; *Ses ennemis*, par M. Albert Rioux. Ecole Sociale Populaire, Montreal, 1943. P. c., 32 p. Price 15 sous.
- Fourth Report of the Commission to Study the Organization of Peace, etc. International Conciliation, No. 396. Carnegie Endowm. f. Internat. Peace, N. Y., Jan., 1944. P. c., 120 p. Price 5 cts.
- Reany, William, D.D. *St. Theodore of Canterbury*. B. Herder Book Co., St. Louis, 1944. Cloth, 227 p. Price \$2.00.

Reviews

- Garrigou-Lagrange, Reginald, O.P. *The One God*. Tr. by Bede Rose, O.S.B. St. Louis, B. Herder Book Co., 1943. Pp. viii+736. Price \$6.00.

FR. GARRIGOU-LAGRANGE'S work "The One God" is a masterful exposition of the first twenty-six questions of the *Summa* of St. Thomas. The author has undoubtedly drawn upon his professional experience of many years in the composition of his work, and has succeeded admirably in presenting a fluent and clear interpretation of the mind of St. Thomas.

This, however, should not leave the impression that the book can be read in a leisurely mood. The matter is too sublime for that. Neither should the *Summa* remain unopened while reading "The One God," but the two should be co-ordinated. The result for the zealous student will be a more complete understanding of the subject matter as well as an incentive to further study.

Fr. Garrigou-Lagrange's previous publications have already gained him the distinction of being one of the outstanding Thomists of the twentieth century. The present work is a confirmation. Not only has he succeeded admirably in his interpretation of the first part of the *Summa*, but his exposition and explanation of the *method* of St. Thomas are of paramount importance today. Too many of our modern theological text books have developed a rather stereotyped method. They attempt to prove all the truths of the Catholic religion from Scripture, Tradition, the Councils, and finally from reason. The natural result is that the student comes to believe that all dogmas must be proved from these various individual sources, and also begins to wonder why St. Thomas is still regarded as the Angelic Doctor when his method is altogether different.

Fr. Garrigou-Lagrange answers this question and similar ones. He shows how the combination of analysis and synthesis in the writings of St. Thomas is not only suited to our modern needs, but is truly scientific. He also reminds the reader that the study of theology is not a category set off by itself, but is intimately connected with the inner life and contemplation. Consequently this work possesses a value not only for the professor and student but also for the pastor of souls who is intent on reaping the greatest harvest possible.

THEODORE LEUTERMANN, O.S.B.

St. Benedict's Abbey

Atchison, Kansas

Hebert, Lady Mary E. *Venerable Vincent Pallotti*. Revised by Fr. Nicholas Wilwers, P.S.M.

Readers will be grateful for this life of Venerable Vincent Pallotti. He was an apostle of our own time, and his apostolate conformed strikingly to the crusade begun in the Church by Leo XIII and pressed forward so vigorously by Pius XI, namely, Catholic Action.

Vincent lived from 1795 till 1850 and saw with an almost prophetic vision the need of reforming the materialistic economic life of the world according to the principles of Christ. To accomplish this, from the day of his ordination he threw himself tirelessly into the work of converting sinners and alleviating the miseries of the poor. But astounding as were his personal accomplishments, he saw he could multiply and perpetuate his works of zeal only by enlisting and forming other apostles. So we find him introducing others to the work, teaching in seminaries, and finally establishing an order of missionaries called after the founder the Pallottine Fathers. In the years they have spread to many lands, and it is from the headquarters in Milwaukee this book is sponsored.

They have also published a brochure called "Troubled Hearts," translated from the Italian by Fr. George Timpe, P.S.M. The booklet is composed of sayings of Venerable Vincent, redolent with the spirit that animated him. These sayings will serve admirably as topics for brief meditations. Both the book, 160 pp., and the booklet, 63 pp., may be ordered from the Pallottine Fathers, 5424 Bluemound Road, Milwaukee, Wis.

W. J. O'SHAUGHNESSY, S.J.

St. Mary's College

St. Marys, Kan.

Thompson, Fr. Newton, S.T.D. *A Handy Guide for Writers*. B. Herder Book Co., St. Louis, 1943. Cloth, 248 p. Price \$2.

Here is an indispensable desk book for all who write, from publicists to casual letter writers. Conveniently arranged in alphabetical form, it answers puzzling questions about grammar, punctuation, trite expressions, preferred synonyms, etc. Although there are dozens of books devoted to certain of these questions, "A Handy Guide for Writers" is the first comprehensive compilation of its kind in the field.

In a few instances there is room to disagree with the author, notably in the use of "right" and "wrong" to designate what may be first and second choices of expression. It is also to be hoped that subsequent editions will be enlarged, to provide more answers to the riddles of English usage.

B. E. L.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Protector, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
President, William H. Siefen, New Haven, Conn.
First Vice-President, Joseph B. Engelmeier, Quincy, Ill.
Third Vice-President, Will H. Hellhake, Springfield, Ill.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert Dobie, New Haven, Conn.
Assistant Secretary, August Springob, Milwaukee.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, Joseph Schaukowitz, Sr., Pueblo, Colo.
Trustees, E. A. Winkelmann, St. Louis; Michael Mohr, Colwich, Kans.; August Petry, San Francisco; A. W. Miller, M.D., Indianapolis; Cyril J. Furrer, St. Louis; Charles Kabis, Newark, N. J.; Harry Jacobsmeier, St. Louis; Albert J. Sattler, New York; Charles W. Gerhard, Philadelphia.
Members-at-Large of the Executive Committee: Frank Stifter, Carnegie, Pa.; Edward F. Kirchen, San Francisco; Frank W. Schwartz, Detroit; J. J. Baumgartner, Strasburg, N. D.; Theo. J. Arnold, Little Rock, Ark.
Hon. Presidents, Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr. (on leave with the armed forces); John P. Pfeiffer, San Antonio, Tex.; August Springob, Milwaukee, Wis.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

A Matter of Concern

JUDGING from the contributions received the past two months for the Central Bureau Emergency Fund, one would think the need for the institution's military and naval welfare program had passed. In the month ended April 16th only twenty-three gifts to the fund, amounting to \$138.58, were received.

On the other hand we are faced not with a decreasing, but an extension of the service we are called upon to render. As the number of men overseas grows larger, the letters from chaplains come with increasing frequency, seeking various CB publications for the men in service, other leaflets and pamphlets, rosaries and medals, and similar items.

From the chaplain of a Marine detachment in the South Pacific, for example, came this message on April 1st: "If possible will you please send me 300 copies of 'Guide Right.' It is the best work of its size that I have seen on so important a subject and I feel it should be in the hands of all our Catholic men in the service."

A chaplain stationed in England, writing for 500 copies, remarked on March 26th: "I have benefited by your generous offer in the past. The pamphlet remains the best treatise on this subject I have yet met in more than three years in the service." From the Pacific area was sent this V-mail letter: "If available, will you send me a large supply of your pamphlet. I find the booklet very clear and to the point; and I would like to give it wide distribution to the men who arrive in this Depot by the hundreds monthly enroute to combat units. They need this fine booklet badly."

"We could make very good use of any amount that you could send us," writes a chaplain "somewhere in Italy." "We have many sick and wounded soldiers in

the hospital and could also use any prayerbooks, rosaries, medals or reading material of any kind whether religious or secular."

The spiritual counsellor of Catholics in an Eastern naval hospital writes to thank us "for your generous supply of 'Guide Right,' 'On Guard,' and 'The Name of God.' We are sending a copy of each to every Catholic patient upon his admittance." This chaplain asks for a hundred copies of the three publications monthly. "I hope this will not be too big an order for you," he states, "and it will be reassuring to us to have what you can send." From the Northwest a chaplain informs us that "there are very few pamphlets here and none that can cover the subject as well as your pamphlet 'Guide Right.'"

Having noted a reminder in a circular of the Military Ordinariate that "Guide Right" could be had by chaplains free of charge, the chaplain of a man of war commented: "Since purity is the one subject that can never be over-emphasized with our men of the sea, I should be very happy to be able to make available to the men of this ship the valuable observations and counsel which are so well presented in 'Guide Right.'"

These letters are typical of the requests that pour into the Central Bureau for copies of the three special publications for the men in service. Satisfaction of the demand is placing a severe strain on the Emergency Fund, defraying the expenses of the entire welfare program. The 646 offerings received since last November, when the Bureau made its appeal for funds, amount to \$4,856.97 (as of April 16th), while the total for the fiscal year (beginning last July 1st) is \$6,762.22. Your continued support is earnestly solicited.

Do You Want an Index?

COPIES of the four-page title page and index to Volume 36 of *Social Justice Review* have come from the press and are available to subscribers. Libraries and other institutions known to keep the magazine on file have been sent copies. Others desiring them may procure the indexes from the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo.

Memorial Mass in Arlington

ON May 28th the Sixth Annual Solemn Memorial Mass will be celebrated at the Tomb of the Unknown Soldier in Arlington National Cemetery. Invitations have been extended to the presidents of the Central Verein and the National Catholic Women's Union to participate and place wreaths at the Tomb. At the event last year, it will be recalled, our organizations placed a plaque in the trophy room.

Presiding at the Mass will be Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, Va., and host to the assembly. Rt. Rev. Msgr. James H. Griffiths, of the Military Ordinariate, will preach the sermon. Bishop Ireton will bless the wreaths, to be presented by representatives of national Catholic groups, before they are placed at the Tomb. This year's function is to be, in the Bishop's words, "a great national Catholic tribute to the war dead."

Members of the CV and NCWU in States near Arlington, Va., are cordially invited to attend the services, beginning at 10 o'clock in the morning of May 28th. It is hoped a representative delegation from our societies will accompany the presidents, Mr. William H. Siefen and Mrs. Mary Filser Lohr.

Well Under Way

IN accordance with the unusually successful idea that I raised the Springfield convention above the level of many a past assembly, viz., centering interest on the "Declaration on Peace and Reconstruction," the delegates to the St. Paul convention (August 19-22) will focus their attention on a problem of like magnitude.

The honorary chairman of the Committee on Social Action, Most Rev. Aloisius J. Muench, Bishop of Fargo, has again consented to draft and present the statement at the civic meeting of the coming convention. The subject will be "Nationalism and Internationalism: A Christian Interpretation." The address, to be published immediately following the convention, will form the basis of the year's activity, as did the "Declaration." Underlying the selection of this subject is the conviction that the attention of the American people will be directed more and more to the question: what shall our relations be toward other nations of the world? It is imperative not merely that we express ourselves in terms of policy but that we provide sound principles for these policies. The programmatic statement by Bishop Muench will seek to do this.

The convention committee announces the appointment of Mr. Joseph Matt as chairman of the program committee. Together with the director of the Central

Bureau he will make arrangements particularly for the speakers and their subjects. Moreover, Mr. R. G. Baetz has been elected financial secretary of the committee, concluding the list of officers.

The pontifical high Mass of Sunday will be celebrated in the Cathedral of the Archdiocese, while the other religious services will be conducted in the Church of the Assumption, in the downtown section of the city, near the convention headquarters, the Hotel St. Paul, and the meeting place, the Junior Pioneer hall.

At the last meeting of the committee other plans were discussed for the convention, to be "streamlined" as was the Springfield meeting. Social features will be eliminated for the most part, as also many of the public assemblies. The convention will be concluded on Tuesday afternoon, August 22nd, a full day earlier than formerly.

Societies are urged to begin considering, if they have not already done so, the election of competent delegates to represent them at this important wartime meeting. Delegates from the East, desiring to travel in a body with guaranteed train reservations, should contact President William H. Siefen (884 Elm St., New Haven, Conn.) before the end of May.

Mounting Efforts

FOLLOWING the example of our Holy Father, the Central Verein and the Central Bureau are continuing to assist prisoners of war, especially those interned in our country. This work is carried on quietly, without fanfare of publicity, but it is filling a definite need.

Through the publication of "Trost im Gebet" the Bureau has been able to meet one pressing demand, i. e., for a modern prayerbook in German. Many thousands of these books have been distributed to different camps and the stack of letters from thankful chaplains is mounting.

But there are other needs. "I have had calls for German prayerbooks, booklets and literature in general," writes one chaplain. "Kindly advise me whether or not you have any of these articles." From another camp a chaplain, acknowledging our offer to supply the men in his care with the prayerbooks, replied: "I feel it would be grand to be able to give each prisoner a German prayerbook. Other German books as you mention will be more than welcome."

Still another chaplain requests books of fiction, philosophy, theology, and devotional reading, while a confrere seeks German books of a general nature.

Our members have been more than generous in supplying works of this nature and we express our gratitude to them. Prayerbooks are no longer needed, although there is constant demand for other books.

In this connection it is with pleasure we announce that the Provost Marshal General has authorized the sending of two Catholic magazines into prisoner of war camps. These are *Der Sendbote des göttlichen Herzens Jesu* and *Familienblatt und Missionsbote*. Either may be sent directly—on subscription, not back issues—from the publisher; the subscription price is \$3 a year for the former, \$2 a year for the latter. We shall be

glad to accept subscription gifts to either publication as intended for POW camps.

The work in behalf of the prisoners is deeply appreciated. And it is bearing fruit. One chaplain wrote of his edification at the splendid singing, recitation of Mass prayers and the way the prisoners treated him. Another expressed his feelings simply: "I more than appreciate your interest in the prisoners. May the kindness and good will received from us waylay any future hatred that might arise because of the war."

Looking to the Peace

PARTICIPANTS in the seventeenth annual conference of the Catholic Association for International Peace, conducted in Washington on April 10-11, included Mr. Joseph Matt, editor of *The Wanderer*, of St. Paul, and chairman of the CV Committee on Social Action.

Mr. Matt presented a paper on "Germany and the Future of Europe," approaching in realistic terms the problem of what to do with Germany after her defeat. He evaluated various proposals, for a "soft peace," a vindictive peace, and a peace based four-square on the principles of justice. The speaker traced certain of the causes of the present war, showing particularly the effect of liberalism and the general denial of God.

"While I maintain that the nations are collectively responsible for the present world chaos," Mr. Matt pointed out, "I must add at once that they contributed to the calamity in varying degrees, in proportion to the forces they released at a time of critical world conditions rivaled in but few periods of history. Germany and Japan and Italy undoubtedly were more active than any other nation in setting in motion the lava stream now engulfing the world. But here again we must guard against over-simplification."

Have You Written Lately?

BY means of advertisements, radio announcements, pleas in newspapers and magazines people on the home front are urged to write frequently to their relatives and friends in service, especially to those overseas. Commanding officers and chaplains especially have repeated time without number that the tonic effect on the men of a cheery letter from home is beyond all calculation.

To these pleas Most Rev. John F. O'Hara, C.S.C., Military Delegate, has now added his voice. In a letter to other bishops he suggests that pastors keep in touch with their parishioners in service. "The pastors who keep their men in touch with parish life are gratified with the results."

It is with a degree of pride we can report that not a few of our societies are maintaining similar contacts with their members now in the nation's armed forces. Typical of those co-operating in the endeavor is St. Mary's Parish, Carlyle, Ill., whose pastor, Fr. B. Hilgenberg, is spiritual director of the CU of Illinois.

Fr. Hilgenberg reports that following out a resolution by the Clinton County District League, an affiliate of the State Branch, the parish societies issue a monthly

news letter of two or three pages, including change of address of any parishioners in service. As a result, "a number of boys have found their buddies and are corresponding. Last week two boys in Africa visited each other because we brought them together. One boy in Australia found his buddy in New Guinea through our co-operation."

A "prayer front" has also been established for the parish heroes. The name of an alumnus in service is placed on the bulletin board in the high school as the object of the good works and prayers of the students for that day. A rosary a week is said by the young women in groups of seven. Another group attends Mass once a week, while the slogan "a rosary a day for the soldier away" is becoming operative.

A similar activity is conducted by the societies of Holy Ghost Parish, in St. Louis, where Fr. R. B. Schuler, member of the CV Committee on Social Action, is pastor. Each month a mimeographed letter, signed by the priests of the parish, is addressed to all parishioners in service. Moreover, the young people's sodalities combine to produce a monthly news sheet in a lighter vein. "The news from the home parish," Fr. Schuler reports, "and the assurance that the priests and parish members continue to be interested in those who are away, appear to afford much comfort and encouragement to the absentees."

These ideas are so praiseworthy that they compel imitation. We hardly believe it necessary to encourage other societies or leagues to launch similar undertakings.

This Is Progress

WHILE some mutual benefit insurance companies were content last year to hold their own, because of wartime conditions, the Catholic Life Insurance Union of Texas recorded remarkable progress.

This organization, intimately associated with the Texas CV Branch, saw its insurance-in-force pass the four-million-dollar mark, reaching \$4,018,285, an increase of some \$800,000. Total assets continued well over the half-million mark, standing at \$592,968.28 at the close of 1943. Especially gratifying to the officers was the increase in membership from 4,834 to 5,947; the solvency rate is reported at 134.47 percent.

Approximately four-fifths of the Union's assets are held in legal reserve according to the American Experience Table (3.5 percent). The surplus is \$163,890.14. More than a quarter-million dollars has been invested in United States Government and other bonds, and \$252,249.96 in first mortgages on real estate. The real estate owned by the society stands at the remarkably low total of \$1,150. Policy loans, always an interesting figure, are \$40,759.52.

The Catholic Life Insurance Union, in operation since 1901, has made great strides in the past decade. Since 1930, for instance, it has almost tripled its assets, more than quadrupled its insurance in force, and increased its membership almost five-fold. Standard life insurance policies, including endowment, double indemnity, etc., are provided by the organization, directed by Mr. B. Schwegmann, president, with Mr. John P. Pfeiffer as secretary.

Crusade of Prayer

FROM the joint meeting of the CV and CWU of New York City on March 22nd has come a resolution and a suggestion. It followed an address by the spiritual director of the men's section, Fr. Rudolph Kraus, on the plight of the Holy Father as the battle for Rome nears its crisis.

Fearing for the personal safety of Pope Pius, the organizations approved this resolution: "Resolved that the members of the local branches be requested to join in a Crusade of Prayer, particularly by the daily recitation of the Rosary, to invoke divine protection upon Rome and the Holy Father in the present crisis.

"Resolved, further, that a copy of this resolution be forwarded to the Central Bureau with the suggestion that all members of the Catholic Central Verein of America and the National Catholic Women's Union be requested to join in this Crusade of Prayer."

Will you?

Benevolent Societies

AMONG the very first CV benevolent societies to re-insure death benefit obligations was the St. Michael's Society of Milwaukee. The organization several years ago was placed on an actuarial basis and re-insurance effected with the Catholic Family Protective Life Assurance Society.

At the close of last year it was announced that a reserve of \$38,905 was on hand for death benefits; payments in the course of the year amounted to \$2,050, while the Catholic Family Protective returned \$609.99 in dividends on the insurance. A surplus on sick benefits of \$20,743.24 is on hand, the figure reached after deducting \$7,856—the amount determined actuarially as liabilities on sick benefits for the 409 members—from total assets for sick benefits of \$28,599.24. Total assets, for both sick and death benefits, are \$59,648.24.

Operating expenses for the year were \$1,042.91, membership expenses (benefit payments, etc.) \$5,530.08. The society paid a total of \$98.25 in per capita taxes to the CV. Mr. Eric Wibbert is president, Mr. John A. Bell secretary. Twenty-four members are now in the armed forces of the country.

Over a period of 56 years the St. Anthony's Benevolent Society, in St. Louis, has sustained the loss of 267 members claimed by death. The passing of the last of these was reported at the annual meeting of the organization, held March 26th, following corporate reception of Holy Communion.

The pastor, Fr. Bernard Wewer, O.F.M., reported to the members that 579 parishioners are now in service, including a representative number from the benevolent society. A special "guest" of the meeting was 88-year-old Louis Kopp, the sole surviving charter member of the society. He addressed the group briefly as did Mr. William Gevermuele, who joined the society six months after its formation, and Mr. John P. Rehme, former president of the CU of Missouri, who has been a member for fifty-one years.

A penny collection taken up for the Central Bureau Chaplain's Aid Fund amounted to \$3.50.

Tradition

FEW societies continue what was once a general custom in Catholic parishes, that is, sponsor joint annual Communion breakfasts in which members of all the societies of the parish participate.

Among the exceptions is St. Henry's Parish, Philadelphia, whose pastor is Fr. Henry E. Koenes. This year's function took place on March 26th following corporate reception of Communion at an early Mass, celebrated by the pastor. Members of the Holy Family Society, the Kolping Society and the St. Henry's Benevolent Society, together with representatives of other parish groups, were present. The presidents of the various societies spoke briefly.

Principal address of the morning was delivered by Mr. Alphonse L. Ellerkamp, editor of the *Nord-Amerika*, on the mission of the Catholic press. The speaker showed how the Catholic press can and must act as an antidote to the daily newspapers which feature immorality and sensationalism. Fr. Koenes, speaking first in English and then in German, congratulated the participants and discussed a number of current problems.

Mission Work In Camp

ALMOST from the first day of the organization of the concentration camp for Japanese at Manzanar, Calif., the Bureau has aided with consignments of religious articles the devoted Maryknoll Sisters who are laboring as missionaries among the people of their race in that compound. As to the results of the efforts of the priests and nuns at Manzanar, we have received the following information for the year 1943.

"Exactly 101 Catholic baptisms were registered during the twelve months, one third those of Japanese born and two-thirds those of American born individuals. Those baptized last year received the beautiful gifts you sent us."

The account goes on to relate, what we have already reported to our readers, that Most Rev. Bishop Scher had conferred the Sacrament of Confirmation on sixty-two persons in the Catholic chapel at Manzanar, while Father Edward, C.P., had preached a successful mission. "Plans are being made for two missions in 1944," the writer states, "one in English and the other in the Japanese language."

The most astonishing and, of course, gratifying piece of information, contained in the communication, is this:

"During the year, two boys left for the seminary to study for the priesthood, and one girl joined the Maryknoll Sisters. There are splendid prospects that more young people now here will dedicate their lives to the service of God." There exists in this concentration camp a number of religious organizations: the Holy Name Society, League of the Sacred Heart, Ladies' Aid Society, a Girls Sodality, a Choir and the Altar Boys Society. All of them hold meetings regularly and the members receive Holy Communion in a body on their appointed days. In addition there are several social clubs which provide opportunities for recreation, etc., for the young people. School-age children are divided into seven classes for the purpose of religious instruction, in accordance with their age. In addition to the

Saturday classes conducted for them, there are special daily classes after school for the benefit of the children preparing for Baptism or Holy Communion. High school study clubs are conducted weekly; the study club for adults also meets at intervals of eight days.—Certainly these internees are as interesting a body of Catholics as may be found anywhere in America.

Different Paths, Same Goal

SOME years ago the CU and CWU of Arkansas began actively to assist the St. John Home Mission Seminary of the Diocese of Little Rock. Their interest in the institution has continued and in fact has recently been intensified. Evidence of this was furnished at the meeting of the Central District in St. Edward's Parish, Little Rock, on March 19th. The members voted to petition the State Branch to inaugurate a bursary for the seminary and toward that end pledged initial contributions of \$255. The State board of directors will decide on the matter at the convention this summer if not before.

The meeting was a splendid display of Catholic Action. The joint assembly was preceded by Stations of the Cross and Benediction in the church. Fr. Lawrence Hoyt, O.S.B., pastor and spiritual director of the District, welcomed the participants, after which the varied program got under way. A series of public speaking contests were conducted among junior and senior girls and boys, with appropriate prizes awarded the winners.

The chief addresses were delivered by Fr. Anthony Lachowsky, C.S.Sp., spiritual director of the State Branch, and Miss Helen Fritchie, president of the women's State division. Fr. Lachowsky discoursed on the family, Miss Fritchie on the lay apostolate.

The business meeting elected Mr. T. J. Arnold president for the coming year. The men's group voted to ask that a day be set aside on which the Central District will observe with appropriate ceremony the centennial of the founding of the Diocese.

The work of missionaries among the four hundred million people in India was reviewed by Fr. G. C. Bazelmans, O.Praem., at the March 12th meeting of the Volksverein, the CV federation in Philadelphia. Fr. Bazelmans, for many years stationed in Jubbulpore, British India, is well qualified to discuss this subject.

A second feature of the program was the illustrated lecture by Fr. Henry J. Steinhagen, formerly (for eighteen years) the spiritual director of the organization. The title of his remarks, "Colorful Views of the Four Seasons," proved to be well chosen, as the kodochrome photos showed how "nature reflects the perfections and glories of God."

President Charles F. Gerhard presented several members who celebrated their birthdays in March with birthday cakes; two of these members are well past eighty years old.

The members were signally honored at the meeting of April 16th by the presence and address of Fr. John G. McFadden, diocesan director of the Confraternity of Christian Doctrine, on the "Purpose and Value of Discussion Groups."

Regular discussion of phases of the CV-NCWU "Declaration on Peace and Reconstruction" is held accountable for the consistently large attendance at monthly meetings of the Rochester Federation of the CV of New York. The officers have worked out a plan whereby one part is introduced at the meeting, analyzed, discussed formally and then from the floor. The members have expressed satisfaction with this method of procedure.

The final section of the "Declaration" will be considered at the May meeting, commemorating the issuance of *Rerum Novarum* and *Quadragesimo Anno*.

"The Problems of Youth" provided the theme of the address by Judge Royden S. Dane at the meeting of the Catholic City Federation of St. Paul, conducted in the hall of Assumption Parish on April 2nd.

More and more of our leagues and societies are taking up the discussion of the question of delinquency, especially among youth, with a view to helping remove its causes.

Jubilees

COMMEMORATED on March 19th, the anniversary of the founding in 1884 of Sacred Heart parish in Springfield, Ill., proved an unusual event because the founder, Fr. Chas. H. Krekenberg, now chaplain at St. Vincent's Home, Quincy, not alone participated in the occasion but recounted the early days of the congregation. The *Springfield State Register*, commenting editorially on the approaching event, declared:

"In extending felicitations to Sacred Heart parish, to Bishop Griffin and all who share in the diamond jubilee, we do so with special reverence and respect for Fr. Krekenberg, and with a fervent prayer that he may be spared many more years of happiness and service among his innumerable friends, where he has been the salvation of so many souls."

In the course of his address on the occasion of the jubilee Fr. Krekenberg, having outlined the history of the parish, said: "I believe I can say for myself that it always has been my aim and endeavor to use all my abilities, limited as they may have been, for the advancement and the progress of the parish, spiritually and financially. It gives me great satisfaction to state here publicly that the members of the parish always assisted me in my work as much and as generously as they were able to do, and I am happy to learn that you likewise show the same good will towards your present pastor, Fr. Goff."

For thirty-six years the first pastor guided the destinies of the parish founded by him, until ill health advised his retirement. A year ago, on May 19th, Fr. Krekenberg commemorated the sixtieth anniversary of his ordination.

Managing editor of the *Catholic Layman*, quarterly publication of the Catholic State League of Texas, Fr. Joseph P. Fuhrmann, O.S.B., commemorated the silver jubilee of his ordination on March 16th. Special services were conducted at Corpus Christi College and Academy, in Corpus Christi, of which Fr. Joseph is president.

Present on the occasion were Most Rev. Emmanuel

B. Ledvina, Bishop of Corpus Christi, and Rt. Rev. Abbot Paul M. Nahlen, O.S.B., of New Subiaco, Ark. Among other gifts presented to the jubilarian were a chalice and a gold watch.

Necrology

IF there is any term that can sum up the life of Mr. Gus Reininger, who died at his home in New Braunfels, Tex., on April 5th, it is faithfulness to an ideal. For more than a quarter of a century he had traveled the length and breadth of the State in the interest of uniform and more equitable taxation.

Member of the Catholic State League, our CV Branch in Texas, and long a correspondent of the Central Bureau, Mr. Reininger, who was 82 years old, first became interested in tax matters while a local county assessor. For many years he was manager of the Texas League for Equal and Uniform Taxation, Inc. Surviving are his wife, a son, three daughters and three brothers.

Miscellany

FIRST of the free leaflets by the Central Bureau in commemoration of the centennial of co-operation was published last month. Written by Mr. George Keen, it is titled "The Centenary of the Rochdale Pioneers." Mr. Keen is secretary-treasurer of the Co-operative Union of Canada, which has ordered 1,000 copies of the eight-page leaflet.

The author traces the struggles of the early co-operators, emphasizing their insistence upon fundamental co-operative principles.

Copies may be obtained from the Central Bureau.

The Central Bureau's assistant director, Mr. Bernard E. Lutz, addressed the Serra Club of Milwaukee on the question of socialized medicine at a luncheon meeting of the organization, conducted March 24th.

In the evening he conferred with officers of societies affiliated with the CV district league of the city, considering national and local plans for the coming year. On Sunday, March 26th, Mr. Lutz was guest speaker at a meeting of the Wisconsin Catholic Credit Union Conference, held in St. Agnes Parish. On this occasion he discussed the special problems of parish credit unions in the war.

Relatively a mere handful of copies of the Central Bureau's new pamphlet, "Rights and Freedom Imperiled," have been disposed of to members and friends. As usual, the Rochester, N. Y., Federation was among the first to procure a substantial number of the booklet, through Mr. Philip H. Donnelly.

We would heartily encourage other units to obtain copies of the pamphlet for wholesale distribution. Written by Fr. Charles P. Bruehl, it concerns a subject on which all serious minded men and women, certainly Catholics, should be informed. Obtainable from the Central Bureau, the pamphlet costs 10 cents each, \$1 the dozen.

Gift of the Month: \$5 received from the CWU of Connecticut. The president ordered 100 copies of "A Declaration on Peace and Reconstruction," receiving the usual discount on quantity orders, 50 percent. The officers sold them to the members at the regular price of 10 cents each, paid the Bureau's bill of \$5, added the second \$5 as the Branch's gift to the Emergency Fund. Thanks.

Last month we reported that Fr. Edward J. Kersting, spiritual director of the St. Eustachius Society of Burlington, Wis., had become a Life Member of the CV through the gift of the society. This month we can report the appointment of Fr. Kersting as a domestic prelate, with the title Right Reverend Monsignor, by the Holy Father. Announcement of the appointment was made by Most Rev. Moses E. Kiley, Archbishop of Milwaukee.

Prospects are bright for the formation of a maternity guild in Chicago, under the auspices of the CWU League of that city. Fr. Joseph J. Schagemann, C.Ss.R., originator of the maternity guild plan, urged the women to institute a guild in November, 1942. Since then the members have studied the method of organization and operation and have collected an initial fund of \$500. Operations are expected to begin soon, it was announced at the March meeting of the League, addressed by Fr. Schagemann.

Within less than a week after the third edition (1,500 copies) of "A Declaration on Peace and Reconstruction" had come from the press late in March, more than half had been dispatched upon order to members, societies and friends.

This means that of the 8,500 copies printed to date, almost 8,000 have been disposed of, certainly a record of which our organizations can be proud. The pamphlet, although attractively printed, is frankly not easy to read, being concerned with fundamental questions that must be answered before a substantial post-war order can be developed. A section of the "Declaration" was published in the February issue of *The Catholic Mind*.

While the supply of copies lasts they may be procured from the Central Bureau, 3835 Westminster Place, St. Louis, 8, Mo., at 10 cents each, \$1 the dozen, \$5 the hundred.

The CV and CWU of New York will meet in Kingston over the Labor Day holiday, officers of both sections have announced. The invitation to assemble in this community, located in the Southeastern part of the State, was extended by Fr. Joseph A. Geis.

An In Memoriam Enrollment has been provided for the late Fr. Francis H. Wittemann, former pastor of St. Agnes Parish, Milwaukee. The Enrollment was procured in his honor by members of the St. Joseph Benevolent Society, of the Parish.

DAS SOZIALE APOSTOLAT

NACH NEW MEXICO.

Vor mehreren Jahren entschloss sich der hochw. Peter Kupperts, nachdem er seit Jahrzehnten in New Mexiko als Missionar tätig gewesen war, seine Lebenserinnerungen aufzuzeichnen. Er schickte uns das Manuskript zur Beurteilung zu und wir baten ihn darauf, uns zu gestatten, mehrere Kapitel seiner Selbstbiographie in unserer Zeitschrift abdrucken zu dürfen.

Im Rheinland geboren, und zwar am 25. Juni, 1885, hatte sich Fr. Kupperts weder als Knabe noch als Student träumen lassen, er werde eines Tages Pastor in New Mexiko werden. Dennoch hat die Vorsehung es so gefügt, dass er hoch oben in den Bergen jenes Staates unter Mexikanern und Indianern Seelsorger wurde. Wie das kam, schildert folgender Abschnitt der Lebensbeschreibung in köstlicher Weise.

* * *

AUF der Universität in Freiburg in der Schweiz waren Studenten aus aller Herren Länder, darunter auch eine gute Anzahl Amerikaner. Da ich meine letzten Studienjahre dasselbst zubrachte und mit den Amerikanern, von denen die meisten Deutsch sprachen, in Berührung kam, so hörte ich vieles von Amerika. Eines Tages kam ein amerikanischer Bischof nach Freiburg um deutsche Theologen anzuwerben. Die Begeisterung war gross. Viele wurden angenommen. Auch ich stand schon vor der Türe des Empfangszimmers, um den Bischof zu sprechen, als ein Theologe verstört aus dem Zimmer trat.

„Geh nur nicht hinein,” sagte mein Kollege, „es ist nicht so leicht bei dem anzukommen.” Ausserdem, fügte er hinzu, ich kann gar nicht begreifen, dass der Herr ein Bischof ist. Er sass in einem grossen Sessel und hat beide Füsse auf dem Tisch.”

Da bin ich nicht hineingegangen, jedoch tat es mir nachher leid, denn ich hörte soviel Gutes über den Bischof, dass ich doch noch nach Amerika gehen wollte. Der Herr Regens des Salesianums in Freiburg war mir behülflich, und er sagte mir, er wolle mir einen amerikanischen Bischof verschaffen. Nach zwei Monaten kam sogar ein Telegram an aus Amerika. Ich wurde gleich in das Zimmer des Herrn Regens gerufen, der mir mitteilte, ich sei von einem amerikanischen Bischofe aufgenommen. Als er mir das Telegram auf Deutsch übersetzte, fiel ich fast in Ohnmacht, denn es sagte: „Der Erzbischof von Santa Fe, New Mexiko, hat Sie in die Diöcese aufgenommen.”

„Aber, wo ist denn Santa Fe?” stotterte ich. Da erklärte mir der Herr Regens, dass es im Südwesten der Vereinigten Staaten läge und dass dort ein schönes Arbeitsfeld auf mich warte. Ob ich gerade froh über New Mexiko war, könnte ich nicht sagen. Warum ich denn gerade nach New Mexiko gehen solle, wollte mir nicht einleuchten, denn ich hatte stets eine hohe Meinung von mir selber und meine Studienzeugnisse waren ausgezeichnet. Heute verstehe ich, dass der Herr Regens mich kannte und mir den richtigen Platz verschafft hat. Es war hart mich in den Gedanken einzuleben und je mehr ich New Mexiko's Geographie studierte, desto kleinlauter wurde ich. Ich hatte jedoch angenommen, und so wollte ich auch durchhalten.

Nach meiner Weihe geschah dann etwas, was mir Mut und Vertrauen gab. Erzbischof Pitaval kam nach Freiburg, und da ich daheim war, wurde ich telegraphisch nach Freiburg gerufen. Wie gross war mein Erstaunen, als ich einen sehr leutseligen Herrn vor mir sah. Ich konnte mich persönlich mit ihm auf Französisch unterhalten, wenn es auch ein bischen happerte. Da er mir noch hundert Dollars gab, die ersten die ich je in der Hand hatte, habe ich ihn gleich gefragt, wann ich abfahren solle. „Nimm noch einige Zeit Ferien”, sagte er mir. Anfangs October sollst Du in New York ankommen und er gab mir seine Adresse.

Im September schiffte ich mich in Antwerpen ein. Der Abschied war hart, doch auf dem Schiffe Lapland fand ich bald Freunde. Die Seekrankheit hat mich nicht gepackt, denn Vorsicht war meine Losung. Am Sonntag Morgen wollte ich auf dem Schiffe celebrieren, wusste aber nicht zum Kapitän zu kommen. Es war schon zehn Uhr und da wurde mein Magen rebellisch und ich lief auf Deck herum, bis ich dachte, es sei Zeit die Kajüte zu besuchen. Es ist aber nichts passiert, denn ich legte mich gleich aufs Bett und schlief ein und wachte erst am Montag Morgen auf. Habe dann ordentlich gefrühstückt und auf der ganzen stürmischen Fahrt habe ich nie am Tische gefehlt, obwohl die meisten sich anders fühlten. Einmal wäre ich fast in den Ocean gefallen, wenigstens so dachte ein Matrose des Schiffes. Gegen Ende der Fahrt, in der Nähe der Küste von Neufundland, gab es Sturm und entsetzlich viel Regen. Das Schiff schaukelte und krachte. Man konnte kaum auf den Beinen stehen. Deshalb haben die Matrosen dafür gesorgt, dass niemand sich auf Deck aufhalten dürfe. In dem Schiffsraum ein-

geschlossen zu sein, hat mir nicht gefallen. Auch wollte ich wissen, wie lange das Unwetter anhalten würde. Kurz entschlossen suchte ich einen Ausweg, gelangte auch glücklich auf das höchste Deck, wo ich mich aber gut festhalten musste. Ein Matrose erwischte mich und packte mich am Kragen und mit einem ordentlichen Seemannsworte ging es in den Schiffsrumpf zurück, wo ich mich nach meiner Expedition gerade so wohl fühlte wie der Jonas im Bauche des Walfisches. Es war mir fast gerade so ergangen, wie meinem Vater im Rhein kurz vor seiner Heirat mit meiner Mutter.

New York machte auf mich einen grossartigen Eindruck. Jedoch waren es nicht so sehr die Wolkenkratzer, sondern das erste amerikanische Frühstück. Das Schiff warf Anker an einem Sonntagabend spät. Da ich keine Verwandten am Schiffe hatte, konnte ich es nicht verlassen. Das war eine lange Nacht. Morgens wurde ich in eine amerikanische Pferdebahn eingeladen und nach einer langen Fahrt im deutschen Einwanderungsheim wieder abgeladen. Ich hatte einen riesigen Appetit, aber was mir da vorgesetzt wurde, konnte ich nicht bewältigen. Ich bekam einen grossen Teller und auf dem dampfte ein grosses, dickes etwas. Es war, wie mir gesagt wurde, ein amerikanisches Beefsteak. Dazu gab es noch Kartoffeln und dicke Sauce und Brot und Butter, Aepfel und Apfelsinen. Ich machte mich gleich über das Fleisch her, während die anderen zuerst einen Apfel oder Apfelsiene assen. So was hatte ich in Deutschland noch nie erfahren, denn die Deutschen essen oft, aber gut. Ich habe gedacht, wenn es so immer in Amerika hergeht, dann kann man es schon aushalten, aber ich wurde nachher in New Mexico eines anderen belehrt, mit Bohnen und mexikanischem Pfeffer.

Ich wagte mich nicht aus dem Einwandererheim heraus bis ein Kollege sich meiner annahm und mit dem habe ich, wie ich glaubte, fast die ganze Stadt durchstreift. Ich hielt mich aber immer an seinen Rocksössen fest, denn wenn man in New York verloren geht, kann man sich nimmer wiederfinden. Diese grossen Menschenmassen. Wenn ich mich mit einem Menschen ansties, war ich immer höflich und habe auf gut Deutsch gesagt: „Bitte, entschuldigen Sie.“ Was die mir zur Antwort gaben, weiss ich nicht und es schien mir oft ganz unhöflich zu sein. In der Untergrundbahn hat mich ein Schaffner einmal fast hinausgeworfen, wenigstens war Gefahr da, wie ich aus seinen Mienen ablesen konnte, und die ganze Sache war nur wegen einer Cigarre, die ich fried-

lich und gemütlich rauchte. Das schien mir doch eine Kleinigkeit zu sein. Dann bin ich nicht mehr mit dieser Untergrundbahn gefahren. Auch habe ich schliesslich meinen Erzbischof in New York angetroffen und der sagte mir, ich solle sorgen, gegen Ende October in Santa Fe zu sein. Auch gab er mir wieder Geld.

Da ich nicht den ganzen Monat in New York bleiben wollte, weil ich mich allein dort nicht sicher fühlte, so begab ich mich von neuem auf Reisen. Ich wollte nach Philadelphia, weil ich daselbst Freunde und Verwandte hatte. Wie ich dahin kam, weiss ich nicht, nur kann ich mich daran erinnern, dass jemand mich zum Zuge brachte und da war ich ganz allein, denn niemand wollte mit mir sprechen. Ich konnte gut Deutsch, aber die im Zuge schienen das noch nicht mal zu kennen. Als ich den Namen Philadelphia hörte und der Zug anhielt, bin ich heraus und ein junger Kerl mit einer roten Mütze nahm mir einfach meine Reisetasche ab. Dem habe ich aber auf Deutsch die Wahrheit gesagt und es gab fast ein Auflauf am Bahnhof, aber er gab mir meine Reisetasche zurück. Vor dem Bahnhofe standen ein paar elektrische Strassenbahnwagen. Ich wählte einen aus und stieg ein und sagte auf Deutsch: Zur Alfonsus Kirche. Da hat der Schaffner mich beim Arme genommen und mich sanft auf die Strasse gesetzt. Solche Unhöflichkeit. Ich musste doch irgendwo hin und bin in die zweite eingestiegen, aber diesmal mit bestem Erfolge. Der gute Schaffner sprach Deutsch zu mir und brachte mich nach langer Fahrt an meinen Bestimmungs-ort. Da war ich zu Hause mit dem guten Herrn Pastor und seinem Kaplan. Nichts hat mir da gefehlt, nur bekamen wir nicht mehr morgens so grosse Beefsteaks wie in New York und ich dachte mir, je weiter man in das Innere des Landes vordringt, desto weniger bekommt man zu essen. Die Aufwartung war aber tadellos. Die Herrn Kollegen, mit denen ich bekannt wurde, waren alle sehr gute und feine Herren und ich habe manchen schönen Tag mit ihnen verlebt. Deren Andenken bleibt mir immer in guter Erinnerung. Ich dachte wohl, dass ich Ferien habe, aber ich musste bei der Arbeit mithelfen. Nach etwa zwei Wochen wagte ich mich allein auf die Strasse und besuchte die Herrn Kollegen, und fand auch zu meiner grössten Freude eine Familie, deren Stamm- baum in die Familie meiner Mutter hineinreichte.

Ich musste doch endlich mal nach Santa Fe und so fuhr ich am Allerseelentage von Philadelphia nach Chicago. Ich habe die ganze Nacht nicht

geschlafen, denn einen solchen Radau war ich nicht gewohnt. In einer Stadt, wo der Zug gegen Morgen anhielt, ich glaube es war Pittsburgh, bin ich im Zuge fast erstickt. Es muss wohl Fabrikdampf gewesen sein. Soviel ich mich erinnere, kam ich abends in Chicago an, aber ich wollte nach Cudahy, Wisconsin, denn dort wohnte ein Studiengenosse von mir. Am Schalter in Chicago konnte ich kein Billet bekommen und jeder Beamte hat mich an einen anderen Schalter geschickt. Wie ich nun sehr spät in den Zug hineinkam, weiss ich nicht mehr, aber ich war sehr ungehalten, dass man in Amerika nicht genug Deutsch verstehe.

(Schluss folgt)

Für die berufsständische Ordnung.

MITTEN im Lärm des Krieges, der in der Schweiz viel lauter tönt, als in unsrem Lande, beschäftigt sich in der Eidgenossenschaft die „Schweizerische Vereinigung zur Errichtung einer berufsständischen Ordnung“ ernstlich mit der wirtschaftlichen und sozialen Neugestaltung des Landes. Unlängst fand sie Gelegenheit, an gewisse Grundsätze zu erinnern, deren Bedeutung die Vereinigung besonders hervorgehoben zu sehen wünscht:

1. Verwirklichung der Zusammenarbeit aller derer, die dem gleichen Beruf angehören, zur Wahrnehmung der gemeinsamen beruflich-geistigen, sozialen und wirtschaftlichen Interessen.
2. Ausarbeitung und Abschluss von Arbeitsverträgen, wobei die Beziehungen zwischen Unternehmern und Arbeitnehmern auf einer gerechten Grundlage geordnet werden sollen.
3. Schaffung einer regelmässigen und häufigen Fühlungnahme zwischen den verschiedenen Schichten, die zur Förderung des betreffenden Berufs beitragen. Als Mittel hiefür ist die Schaffung von Berufsräten (paritätischen Kommissionen) in Aussicht zu nehmen.
4. Kampf gegen die Auswüchse der Konkurrenz durch Regelung der Produktions- und Verkaufsbedingungen, und dies bei aller Ermunterung der persönlichen Initiative und eines gesunden Wettewers, ohne dass dadurch die Interessen der Konsumenten beeinträchtigt werden.
5. Kontrolle und Regulierung des Berufes auf wirtschaftlichem Gebiet zur Erzielung einer Produktionsverbesserung und einer besseren Verteilung der Produkte; Festsetzung eines gerechten Preises.

6. Soweit es die Zusammenarbeit aller sozialen Schichten des gleichen Berufes verlangt, soll das der betreffenden Berufsgemeinschaft gehörende Gut gemeinsam verwaltet werden.

Diese so gebildeten Berufsgruppen sind dazu berufen, dem Staat Aufgaben abzunehmen, die eigentlich gar nicht in seinen Wirkungsbereich fallen, und die persönlichen Freiheiten zu schützen.

Wie es in dem uns aus der Schweiz zugesandten Blatte heisst, hat die Vereinigung seit ihrer Gründung an der Verwirklichung einer sozialen Ordnung gearbeitet, die sich auf christliche Grundsätze und auf die Zusammenarbeit aller handwerklichen Schichten stützt. Wie in der Vergangenheit, so wird sie auch in Zukunft jedem aufbauenden Versuch, der eine bessere berufliche Organisation sei es in lokalem, regionalem oder eidgenössischem Rahmen, bezweckt, ihre Mitarbeit leihen gemäss den föderalistischen Grundsätzen, zu denen sie sich bekennt. Betont wird ausserdem das Bestreben der Vereinigung, den Klassenkampf endgültig durch eine thatsächliche Zusammenarbeit aller dem gleichen Berufe angehörenden Kreise zu ersetzen.

Ueber das Gebet.

GOETHE nennt das Gebet 'das Atemholen der Seele', und Novalis sagt: 'Beten ist in der Religion, was das Denken in der Philosophie ist. Der religiöse Sinn betet, was das Denkkorgan denkt.'

Der Philosoph Fechner, der gewiss der Christlichkeit nicht verdächtig ist, erklärt: „Nimm das Gebet aus der Welt, und es ist 'als hättest du das Band der Menschheit mit Gott zerrissen, die Zunge des Kindes gegenüber dem Vater stumm gemacht.'“ Sogar der radikalste Kritiker aller Religion, Ludwig Feuerbach, bekennt: „Das tiefste Wesen der Religion offenbart der einfachste Akt der Religion, das Gebet.“

Ein Priester, der auf der Kath. Universität zu Freiburg in der Schweiz während acht Semestern zu Füssen des gelehrten Dominikaners Albert Maria Weiss sass, schreibt uns bei Erneuerung seines Abonnements: „Ihr Blatt bietet Grundsätzliches im Gegensatz zu den Oberflächlichkeiten anderer Schriften.“

Contributions for the Library

Library of German-Americana

MR. J. B. ENGELMEYER, Ill.: Noethen, Rev. Theo. Compendium of the History of the Catholic Church. 2. rev. ed. Balt., 1870.—MRS. IDA HEINZMANN, N. Y.: History of St. Boniface Parish, Brooklyn, N. Y., 1854-1904. Eng.-German text.—REV. J. B. HENKEN, Ill.: Horsth, Paradisus Animae Christianae. Malines, 1840. (Inscribed on the day of his ordination, June 6, 1846, by the late Rev. John Peter Klein, a priest of the Dioceses of Alton and Belleville. All the particulars of the ordination and first Mass are found on the flyleaf).

General Library

HON. J. J. COCHRAN, M.C., Mo.: Lowdermilk, W. C. Palestine, Land of Promise. N. Y., 1944; Norem, Dr. Owen J. C. Timeless Lithuania. Chic., 1943.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$6638.64; St. Augustine's Court No. 359, C.O.F., Chicago, \$5; Conn. Branch, NCWU, \$5; St. Charles Borromeo Society, Chicago, \$5; St. John's Young Men's Ben. Soc., New York, \$5; St. Joseph's Soc., Fairfax, Minn., \$2.50; Volksverein of Philadelphia, \$25; Miss F. Sailer, N. D., \$2; St. Nicholas Soc., Chicago, \$3; Allegheny County Section CCV of A, \$10.96; Br. No. 5, C.K. of St. Geo., Pittsburgh, \$2; Rev. P. Huber, O.S.B., N. J., \$10; St. Henry's R. C. Ben. Soc., Philadelphia, \$1; Geo. Margraff, Pa., \$1; Rev. G. Henninger, Ky., 75c; Miss M. Benson, R. I., \$2.12; St. Joseph's Married Men's Soc., St. Peter's, Mo., \$12.50; Rev. R. B. Schuler, Mo., \$10; Pfc. R. Schick, La., \$5; St. Joseph's Soc., Marienthal, Kans., \$2; Rt. Rev. Msgr. J. S. Mies, Mich., \$20; St. Joseph's School Soc., Union, Mo., \$1.75; Mrs. Wm. Troebliker, N. J., \$1; Total to April 17, 1944, incl., \$6771.22.

Donations to Central Bureau

Previously reported, \$276.78; Rev. J. A. Vogelweid, Mo., \$1; Michael Mohr, Kans., \$5; Rev. D. Mooney, O. F.M., Washington, D. C., \$2; Mrs. A. B. Rooke, Mo., \$1; sundry minor items, 81c; Total to April 17, 1944, incl., \$286.59.

Central Bureau Expansion Fund

Previously reported, \$4600.15; Rev. Jos. Hensbach, S. D., \$10; Bal. for Life Membership, M. H. Wiltzius, Chicago, \$50; St. Jos. Ben. Soc., Milwaukee, on account in Memoriam Rev. Francis H. Wittemann, Milwaukee, \$53; Total to April 17, 1944, incl., \$4713.15.

St. Elizabeth Settlement

Previously reported, \$8689.07; From children attending, \$298.78; Surplus Food Commodities, \$86.04; Int. Income, \$14.25; Total to April 17, 1944, incl., \$9088.14.

Catholic Missions

Previously reported, \$3192.58; Rev. J. A. Vogelweid, Mo., \$153; N. N., N. Y., \$1; Chas. F. Gerhard, Pa., \$4; CWU of New York, \$5; Michael Mohr, Kans., \$15; "Caritas," Mo., \$50; St. Clara's Orphanage, Denver, Colo., \$5; L. Epp, Md., \$0.50; W. Kapp, N. Y., \$3; S. Stuve, Mo., \$1; Miss M. Keusenkothen, Mo., \$10; C. B. Penny Collection, \$1; Mrs. G. Steilein, Pa., \$20; Rev. A. C. Schnellenberger, Ind., \$50; Mrs. A. B. Rooke, Mo., \$30; Christ. Tanata, Calif., \$25; Total to April 17, 1944, incl., \$3566.08.

Chaplain's Aid Fund

Previously reported, \$2405.29; St. Francis de Sales Benevolent Soc. Penny Collection, St. Louis, \$5.91; CW

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH

and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg.

Central 4888

411 North Seventh Street

SAINT LOUIS, 1, MO.

U of New York, \$25; Rev. F. Wiemar, Ill., \$10; St. Anthony's Ben. Soc., St. Louis, \$4.90; Mrs. G. Phillipp, Ind., \$10; Dr. F. Mueller, Minn., \$5; St. Fidelis Mission Unit, St. Fidelis Seminary, Herman, Pa., \$5; Catholic League of Wisconsin, \$5.82; Total to April 17, 1944, incl., \$2476.92.

Gifts in Kind

were received from the following men and organizations of men (including receipts of April 17):

Articles for Church and Sanctuary Use from: Rev. Chas. J. Kemme, Mo. (2 Missale); Rev. Jos. R. Sense, Ill. (1 monstration).

Wearing Apparel, from: Rev. B. Hilgenberg, Ill. (clothing, 1 pr. shoes).

Books, from: Catholic Knights of St. Geo., Pittsburgh, Pa. (9 ctns.); Catholic League of Wisconsin, (7 ctns.); Rev. J. Bartelme, Wis. (19); Rev. J. B. Henken, Ill. (30); C. Bussmeier, Ind. (6); Rev. H. J. Tennesen, Minn. (5); Chancery Office, St. Louis (2 ctns.); Rev. B. J. Blied, Wis. (6); Hy. G. Meyer, Minn. (7).

Magazines and Newspapers, from: Rev. J. B. Henken, Ill. (magazines); C. Bussmeier, Ind. (magazines); Rev. H. J. Tennesen, Minn. (magazines); B. Herder Book Company, Mo.; Hy. G. Meyer, Minn. (magazines).

Miscellaneous, from: Catholic League of Wisconsin (8 horns); Rev. A. J. Alt, Mo. (4 glass jars); Rev. L. P. Henkel, Ill. (4 prayer books); E. Pfeiffer, Pa. (4 prayer books); Chancery Office, St. Louis (2 statues); Rev. E. J. Eckhard, Ill. (4 clarinets, 1 flute).

WHERE THE FUEL GOES



AN ARMY LIGHT TANK may burn one gallon of gasoline a minute.

V-659-D

OWI